NEW ENGLAND SPECTATOR.

TERMS—$2.50 IN ADVANCE.] Published at No. 3 Cornhill, over Light & Hartun's Bookstore, near the Tract and S. Depositories, and Peirce's Bookstore. - - - WILLIAM S. PORTER, Editor. [FIVE COPIES FOR $10.

VOL. I. BOSTON, WEDNESDAY, JUNE 10, 1835. NO. 31.

For the New England Spectator.

Education at the West.

Mr. Porter,—In my last number, I stated that I should next endeavor to show that the great and indispensable work now to be performed, is, to aid the west in establishing a system of common *school education*, and to furnish suitable teachers for that purpose.

In the reasonings of eastern men, and in all their efforts for the literary and religious improvement of the western people, there seems to have been an assumption, that the common school system was so far in operation at the west, that the rising generation generally were blessed with the benefits of elementary instruction. No one doubted that there was great destitution of religious privileges,—that errors prevailed, and sin abounded; and that the most disastrous consequences were to be anticipated, unless the pure principles of the gospel should be widely diffused. As was natural, they supposed the best thing that could be done, would be to extend to that part of the country, the same system of benevolent effort, which was in such successful operation here. Home missionary, and Bible, and tract, and Sabbath school efforts have been prosecuted with much vigor; and in many parts of the west, some and incalculable good has been effected. Colleges and theological seminaries have been established, and I am not now about to call in question their utility; but their indefinite multiplication is a serious mistake. In all this, a very important fact seems to have been overlooked, viz. that there is, properly speaking, no regular system of elementary instruction in the western country, with the exception perhaps of Ohio. Schools they have to some extent, but they are the result of individual enterprise, or of the character of particular portions of the emigrant population. This deficiency, colleges and theological seminaries cannot supply. The western states and territories have already twenty-two or twenty-three colleges, and not less than four or five theological seminaries and departments; and I will hazard the remark, that no part of the United States has so many ministers, and so much provision for them, as it is in the west. The west literally swarms with ministers, a large part of them, it is true, uneducated, and in other respects unsuitable for the sacred office. But such is the fact. Now most good men cast of their religious, and many wealthy men, have sought to act upon the principle that if educated ministers were sent out, and Bibles and tracts distributed, and Sabbath schools established, and colleges founded and endowed, and young men brought forward into the ministry, all deficiencies would be supplied. In the mean time, the mass of the rising generation have been left to grow up in ignorance, until it has increased to the enormous sum of nearly one million of children who are destitute of all the benefits of elementary instruction, and many thousand adults who can neither read nor write.

Is it not time, then, to pause and ask if something else is not indispensable, other than the multiplication of colleges, having more regard to territorial considerations, than to the actual wants of the community? Proceeding upon the territorial plan, colleges might now be established from east to west, from the Canada to Florida, and from the Ouiscousin to Hudson bay. *But has the church funds to spare for such objects?* Not while there are nearly one million of children destitute of instruction, and many thousands of adults equally ignorant. I trust in a subsequent number, I shall—will be found, who does not earnestly desire to see all our population so far instructed, at least, as to be able to read intelligibly in their 'own language, the wonderful works of God.' The truth of the common school system, and its indispensable equivalent to it, is indispensible, both as it respects the permanency of our liberal institutions, and the success of the gospel, and the economy of benevolent effort.

1. *It is fundamental.*—Elementary instruction is the basis of all knowledge, both human and divine. It is as necessary to the prince as the peasant. Is there any hope that liberal institutions can be sustained and perpetuated where primary education is neglected? Can the gospel have free course and be glorified, and the pestilent weeds of superstition and error be eradicated among a people incapable of reading the sacred oracles. More knowledge, I know will never keep out error, nor subdue vice. Neither will ignorance prevent the rapid growth of both. Knowledge and religion must go hand in hand. But then to be effectual they must be diffused. Do not our missionaries at the Sandwich Islands and among the Indians, and other pagan tribes are of this mind? Do they How many years of painful toil, and how many valuable lives would be spared, had every heathen tribe a written language and a system of common school education? 2. Who has not anticipated the conversion of China sooner by at least fifty years, since it has been discovered that such vast numbers of the people can read? Now I ask if the common school (for such it is in fact) is deemed so indispensable in foreign missionary operations, or that educated men are considered as pursuing their appropriate business while engaged in elementary instruction, shall its important agency be overlooked in any system which has respect to the literary and religious improvement of the ignorant and destitute of our population at home? Bible and tract distribution, and Sabbath schools, can never be a substitute for this. And a few colleges and theological seminaries, scattered over a territory where elementary instruction is neglected, would be like verdant spots and fountains in the African deserts, where a few might be refreshed, but the streams which issue from them, would soon be lost in the arid sands of ignorance and superstition, instead of flowing through the cultivated fields of intelligence, and making glad the cities of our God. Had the pilgrims, for a hundred years from their landing at Plymouth, established no system of elementary instruction, it is doubtful whether such institutions would not now be a novelty in our world.

2. *It is indispensable.* It may easily be made to appear that the *common school system* is indispensable to the success of the gospel and to the economy of benevolent effort. There are now in the valley of the Mississippi, nearly one million of children destitute of elementary instruction. From public documents, the following facts have been ascertained. Absolute correctness is not pretended.

In Tennessee are about 160,000 children who have no means of education. In Kentucky are 147,000 children, and only 30,000 reported to have been in school in 1830, leaving 100,000 without of instruction. A report of the legislature of Missouri, makes the number of children out of school in that state, 60,000. Sixteen hundred teachers, say the committee, are wanted to give that state a system of common schools. Ohio has upwards of 100,000 children destitute of instruction. Illinois is estimated to contain 80,000 children of suitable age to attend school, who have no means of instruction, and upwards of 18,000 adults that can neither read nor write. Illinois has perhaps 50,000. Added to this mass of mind in the rising generation, there is a considerable part of the adult population wholly uneducated. Now consider the bearings which these facts have upon the success of the gospel, and the economy of benevolent effort in behalf of the west.

A few years since, the Bible Society passed a resolution to supply every family in the United States with a copy of the scriptures. But how many of these Bibles were as good as thrown away, may be judged from a single fact, which may serve as a specimen of multitudes of the same class. In one neighborhood, in a western state, an agent visited nineteen families in succession, and left a Bible in all, and yet not one member of any of these families could read. The Sabbath School Union resolved to establish a Sunday school in every place in the valley of the Mississippi, where it was practicable. To a great extent, schools were established, and libraries given. But almost invariably, where there was no regular preacher, the schools were soon dispelished anything. Millions of pages of tracts have been distributed at the west, which might just as well have been given to the winds. Missionaries at the west find their labors vastly more difficult and ardnous, on account of the great deficiency in elementary instruction. A far less number of suitable young men for the gospel ministry can be found at the west, than would otherwise be obtained were the means of common education accessible to all. In many instances, should a young man become pious, and wish to enter the ministry, he has to commence with the first rudiments of knowledge, before he can enter on his preparatory course. In the mean time, various pernicious errors and opinions are incorporated with the habits of thought and feeling, and become a part and parcel of the western mind. A thousand popular superstitions are afloat, a thousand prejudices are imbibed against learning and learned ministers, which are so artfully influenced by ignorant, vaporing preachers, to excite a strong prejudice against colleges and benevolent efforts, and temperance societies, will attract a much larger audience than the best educated clergyman in the land.

What then is to be done? I answer, immediate and vigorous measures must be taken to raise up teachers, and establish common schools in every part of the western states and territories. To effect this, the colleges now in operation must encourage their young men to engage in this work. Teachers' seminaries must be established. These last are indispensable, for it is vain to think that colleges can ever do this work by having teachers' departments. Such would be the distinction between students in college and students in the teachers' department, that they would be in great numbers will not resort to them for the latter purpose. Teachers' seminaries, then, must be established separate from colleges. Individuals suitably qualified, and who can hardly be spared here, must go out to the west, and have their location marked out by persons on the ground. Even our missionaries at the west must imitate their brethren in heathen lands, and engage, in some cases, in instructing the youth of their flocks in the rudiments of knowledge. A. B.

Mothers teaching their Children to pray.

The Rev. John W. James of Philadelphia, in a late address to Sunday school teachers, concluded with the following anecdote:—

'A young man who had been piously educated, and whose religious impressions had been strong in early life, while at college, mingled in gay society, and with the usual companions, so that in a short time seriousness left him, and he ceased from prayer. His college life was marked by no very peculiar circumstances. He graduated as worldly and careless as his classmates, although it must be said, he spoke well, he still had a small voice that all was not right. He removed to a distant city, and commenced the study of the law. Being ambitious and desirous of attaining eminence in the profession which he had chosen, he found himself closely surrounded by an atmosphere of its contaminating influence, but solely to preserve his time from unnecessary waste. While thus engaged, he became acquainted with a pious young man, who was a consistent member of a Sunday School. After a short interval, his friend left the city, and he was requested to supply his place as superintendent, as it was supposed that he, being a graduate, would be competent for the station. Having consented, he was introduced to the school, and the Lord's day found him in the school, entirely unacquainted with the duties to be discharged. He asked what was to be done, and was told that he must open the school by prayer. He started and turned pale. He had been taught by his mother to pray, but he had forgotten how. He had not prayed for himself, and was now called to pray for others. He must proceed. By the aid of the prayer book, he commenced, but his heart allowed him no rest. He had engaged, and would not retire from the work. For some weeks, he suffered the lashes of a guilty and awakened conscience, until at length, by the assistance of the blessed Spirit, he was enabled to give all up for Christ. He retained his office of superintendent for more than a year; then, at length, after a course of theology, received holy orders, and was settled in one of the Atlantic cities, where he was engaged in winning souls to the Savior; and now, he added, and his face grew pale, and his limbs trembled with emotion as he spoke,—and now, blessed be God, he has the satisfaction of addressing this assemblage of superintendents and teachers.' The effect was irresistible. The tears of his auditors spoke volumes.—*Epis. Rec.*

SPECTATOR.

BOSTON, SATURDAY, JUNE 6, 1835.

NEW PUBLICATIONS.

JOHNNY HODGES, the Blacksmith. This is No. 8 of the Temperance Tales, price 6 cents single, 3.50 a hundred. Johnny Hodges was an industrious blacksmith, who was brought to an untimely grave through the influence of a drunken wife.—Hodges and his wife lived very happily together for five years; when she was induced, on a washing day, by an old Scotch woman, to drink a little gin for the first time to keep off the cold. From that time, she was unable to resist the force of her appetite, and became a brute. Her youngest child 13 months old she lay upon and smothered to death, in a fit of intoxication. The story is partly directed against Christian (?) retailers, but more especially against legislators who wickedly allow laws sanctioning the traffic in ardent spirit to remain in our statute books. Hence the story is one which is much needed, at the present time; and if it could be circulated and read in every family in this state, such laws would not, another year, disgrace our statute books.

The Biography of a Bottle. This is a little work in *imitation* of the Temperance Tales, with the Tales advertised on the cover, but a very different affair. The story, though an interesting one, is got up in very bad taste. From the title, we expected to find the bottle personified. This is partly true; but the *person* has the neck of the *bottle* sticking out all over him. In other words, figurative and literal language are so intermingled, that the being described, if painted, would exhibit a horrid monster. We will give a few extracts to sustain this assertion. The author says:—

"Some of my readers may consider my narrative as a fiction. They may think it incredible and impossible that a bottle should be able to remember, think and to write. If the story is true, still they may doubt whether I am the author. Now I trust I shall advance nothing which is improbable, or would appear so to the reader, if he left out my name, and substituted that of a rational being. I would just ask the candid reader, if, admitting that a bottle like me were endued with moral and mental powers, he might not give such an account of himself, and be believed?—Well then, all I have to prove is, that a bottle may have such powers."

We will now see how it will read to substitute the name of a 'rational being' in the place of bottle.

A sailor having come into a shop for a bottle, the narrative thus proceeds.

"My keeper knew what he meant, and immediately reproached the shelf on which I stood.—He took down a number of my comrades, (1) and the sailor began to examine them, one by one, by holding them on one hand and knocking them with the knuckles of the other; (2) then puffing out his cheeks, and holding them from him with all his might and main. This last act made me cringe, for it reminded me of the dreadful furnace which gave me birth and my present mode of existence. (3) One was too thin, another was flawy, a third had an uneven bottom, a fourth had a rough mouth. (4) He at length laid his wide paw on my neighbor, who suited him exactly; and then seizing me by the neck, he subjected me to the same unhandsome scrutiny. (5) 'And when he put my nose to his mouth, his pitted and blotched cheeks distended almost to burstiug, and blew such a gust of foul and offensive air into my throat and stomach, it seemed as though I should have suffocated and burst with torment and indignation." (6)

1. Here we have the persons.
2. This looks rather bottleish.
3. A little more personified.
4. Here the bottle appears in full, while the person disappears. What sort of a 'rational being' can you make of this.
5. The person or the bottle either.
6. Now we have the personification complete.

"I wanted to ask him why he did so; but either his mouth or a cork prevented my uttering a word."

Here the cork of the *bottle* appears in the mouth of the *person*.

Whatever may be the subject of the story, we shall ever give our voice against such abortive attempts at allegorical writings. We know nothing about the author, and wish well to the publishers. Nothing but duty to our readers induces us thus to speak. On this account we felt obliged a few weeks since to condemn a book published by the Mass. S. S. Society, for this very reason, that the story was made up of a mixture of literal and allegorical thoughts and expressions.

LIFE OF THE PROPHET JEREMIAH.—pp. 48, 18mo. *Mass. S. S. Society.* This is a brief history of the times of Jeremiah, and a synopsis of his prophecies. The book carries on its face evidence of deep and accurate research; and presents to us much valuable information in a condensed form. It will be valued chiefly by teachers and adult scholars; and more consulted as a book for reference, than read as a interesting biographical history. There is too little of detail and anecdote, and the style is too elevated, to render it an attractive and profitable book for small children. In the hands of parents, however, it may be made a useful auxiliary in the training of their children.

These hints, and others we make on Sunday school books, we hope will not be forgotten by librarians. They should never allow a book to go into a class of small children, which is entirely beyond their comprehension, or which will fail to interest them. From having books injudiciously put into their hands, an incalculable injury is done, as the children in this way get into a habit of *running over* books because they do not interest them, and in many instances, we fear, this habit is carried to all books, and thus the S. S. library does them more hurt than good. We need the best man in the school for librarian, who should render himself familiar with the character of every book in the library, and who shall so far as possible, become acquainted with the wants and capacities of every one, whether old or young, in the school and then suit his books accordingly.

We hope one or more copies of the "Life of Jeremiah" will find a place in every S. S. library, and then that the librarian will see that it goes into the hands of teachers, parents, and adult scholars and seldom into the hands of young children.

Richard Baxter on Poetry.—The following work is announced as in the press in New York. The subject with the name of Baxter attached, will give the book a ready sale. "*The juggling of the Jesuits detected: in the Disclosure of forty Popish frauds.*" By Richard Baxter. From the author's London edition of 1674.

Memoir of JAMES JACKSON, pp. 88, 18mo—By his teacher, Susan Paul. *James Loring.* Miss Paul is the daughter of the late Rev Thomas Paul, an honored colored preacher of the gospel in this city. She has for some time been a useful and successful teacher of a public primary school in this city and by her education, refinement, and piety, has deserved and gained the respect and confidence of all that know her. James Jackson, the subject of the memoir, was a colored boy, the son of a pious father, who died before James was two years old. To show the character of this boy, who died before he was seven years old, we make the following extracts.—

First as it regards his early attention to serious things.

"Before James was three years old, he had made so many inquiries about heaven, and good people, that he seemed to know, in many things, what God approved, and what he did not."

We next have an account of his rapid progress in learning at school. He had little of the love of mischievous amusements, which most boys, but while not engaged in his studies preferred to be doing something useful. He disliked to play with boys in the street, and often came running into the house, leaving the boys because they were *so wicked.*

James loved to pray.

"From his first beginning to talk, he always offered prayer before he retired to rest. If he was waking, or a little unwell, the other children could not persuade him to retire without first praying to his heavenly Father."

"James loved to pray, and seemed to engage in it with proper feeling. His heart overflowed with gratitude to God for the good that he bestowed upon him. In his seasons of devotion he was regular, at least Eight and morning."

He tries to make others good.

"Beside these, he used sometimes to take the other children away and pray with them, and talk with them about the blessed Savior's dying for them, and endeavor to persuade them to be good and love the Lord. The little *preacher* was sometimes very earnest in his exhortations. He seldom failed to gain the attention of those who were about him at this season. The opportunities which he sought, were when he could have a room with the children. After an affectionate and earnest appeal to his little auditory, he would sometimes sing an appropriate hymn, and always closed with a prayer, for God's blessing upon them. Persons of maturer years were surprised at the appropriate and impressive addresses which he sometimes made. He often appeared to be filled with love for those whom he addressed. When any thing was proposed for the benefit ni those who were suffering or without the gospel, James used to pray to God to assist those who engaged in it."

His sympathy and prayer for slaves.

"One day while at school, his teacher told the children that there were a great many thousands of their color who were not allowed to read, who had no schools, nor any books. These persons she said were slaves. The fathers and mothers of a *great great* many children could not do as they pleased with them, because other men said that they could sell them or do what they pleased with them; they are called slaves. These men did not want the slaves to know anything about reading the Bible. So they kept the children from school, and while you are at school to make the slaves work very hard, and because they don't know anything at all about the word of God they are sometimes very wicked. Then they are cruelly whipped. So they live and die without ever going to school, or being taught by kind Sabbath school teachers. And now said she, 'will these children pray to God for the little slave children and their parents?'

"When James went home, he said to his mother, 'mother, I have heard to-day about the poor slaves,' and 'my teacher said, we might pray for them; now ma, how shall I pray?' 'O James,' said she, 'your teacher has told you much about them,—ask for them just what you think they need.' After a few moments of reflection James retired, and was heard to offer the following simple prayer with much feeling. 'O Lord, pity the poor slaves, and let them be free, that they may have their liberty, and be happy as I am,—and may they have teachers to learn them to read, as I have, and make them all very good.—Amen.'

"After this time, in all his prayers, he remembered the poor slaves, and prayed for them. Some person who knew that he prayed for slaves, asked him if he would continue to pray if God should set them all at liberty. 'Yes,' said James, 'I would still pray for them, and thank heaven because they prayed no more to be freed.'

"You will see, if you look back to the short prayer of James, that he prayed that the poor slaves might be as *happy as he was.* This was doing as our blessed Savior told those who loved him to do, when he said, 'you shall love your neighbor as yourself. Will you remember and offer the same prayer for slaves and all in distress."

His fondness for singing.

"James was very fond of singing, and sometimes when he took the children to talk and pray with them, he would first have them sing those little hymns which he had learned at school. His affectionate faithfulness toward children in his own family was an example for all who love God. After retiring, he would tell the children of singing in heaven. There all will sing glory to God and the Lamb, forever."

His regard for the Sabbath.

"What I have said, shows that James remembered what he was told was in the word of God. He remembered what he was taught was ruined him the *commandments*, and you know one of them tells us to keep the Sabbath day holy. Now, James knew that God gave these commandments, and that he wanted to pray to keep them.

"He thought much about the command, for he saw a great many people who performed labor, or were in the street, engaged in wicked or profane conversation.

"A few Sabbaths after James had learned this command, his mother put some coffee into the coffee mill, and told him to grind it for breakfast. James took the mill and began to turn, but soon he almost stopt, and seemed thinking of something. His sister seeing this, said, 'ma, shall I grind the coffee for you?' After a moment, her mother said, 'yes I guess you must; James is lazy this morning.' James looked mildly on his mother, a tear glistening in his eye, for he was grieved at the words of reproach from his mother,] and said, 'ma, did I not split wood for you yesterday?'—'Yes, James, but that has nothing to do with grinding the coffee *this morning.*' 'Well, ma, is not this the Sabbath?' 'Yes.' 'Then James said to his mother, 'the commandment says, remember the Sabbath, to keep it holy; and thou shalt not *do any* work in it; and now, ma, ought I to grind the coffee?'—

We have not room to speak of his happy death.

On the whole, we regard this as one of the best books we have seen to put into the hands of children. It is so uncommon a thing to have such a memoir of such a boy, that children,—and parents too,—will scarcely believe, when they have read the book through, that they have been reading all this good matter about a little black boy. We hope all will read it; for we think every one who does read it, will love colored people more, pray for them more, and try to do them more good.

DAILY BIBLE LESSON.

LESSON XXXI. The Effect of the Gospel to enlighten those who believe, and to blind those who disbelieve.

John ix. 35 to end and x. 1 to 6.

Monday. Repeat v. 35. *Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God.*

Who was cast out? What does 'cast out' mean? Who is the 'Son of God?' What is meant by it?

Did the blind man know Christ? Had he before seen him?

Repeat v. 36. *He answered and said, Who is he, Lord, that I might believe on him?*

What does 'Lord' here mean? Was he ready to believe?

This man was in a right state of mind to be led to the Savior. He had just been excommunicated from the Jewish church, for believing what he had heard and felt, and therefore knew to be true. He had a strong desire to see and know Christ.

Read again the preceding part of this chapter.

Pray that young converts may have the same teachable, childlike disposition which this blind man had.

Evening. The ten lepers cleansed.

Luke xvii. 12 to 19.

Pray that those who are restored to health from a dangerous disease, may not forget to return thanks to their Savior.

Tuesday. Repeat v. 37. *And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.*—Questions.

Did Christ then say he was the Messiah?

Thus it is with young converts. While they suppose they are still seeking for their Savior, he is present with them, and giving them his consolations, before they are aware of it.

Repeat v. 38. *And he said, Lord, I believe. And he worshiped him.*—Questions and remarks.

When young converts find Christ so unexpectedly with them, the first thing they usually do is to fall down and render thanks for deliverance and protection.

Read 1 John v.

Pray that young converts may not only think Christ for deliverance from sins, but may also retain the same feelings of love and attachment to him in after life.

Evening. Christ's a spiritual kingdom, and the destruction of the Jewish nation foretold.

Luke xvii. 20 to end.

Pray that sinners may now enter the kingdom of Christ before the day of desolation shall come.

Wednesday. Our Lord now turns the discourse from the blind man restored to sight, both natural and spiritual, and remarks on the spiritually blind.

Repeat v. 39. *And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.*

What is meant by 'judgment' Who are those which 'see not?' How does Christ make them see? Who are they which see? How does Christ make them blind?

Christ came into the world to make the true character of men appear; or that those who feel their own blindness may be made to see, and that those who *think* they see clearly may be shown to be blind.

Does Christ make any man blind? How then are they made blind? Whom did Christ mean, in being blind?

Read v. 40. Did the Pharisees think Christ meant them?

They meant by this question to draw him into difficulty. We shall see in the next verse, how our Savior managed to get clear of their snares.

Read Romans ii. 1 to 24. Questions on the Jews being blinded.

Pray that we all may see our characters in the light of God's word.

Evening. The unjust Judge.

Luke xviii. 1 to 8.

Pray that Christians may be importunate in prayer.

Thursday. Repeat v. 41. *Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.*—Questions.

Christ here avoids giving a direct answer, and turns the caveling inquiry of the perverse Jews, by giving a different meaning of the word 'blind' from what he had done in the 37th verse; there 'blind' refers to those who had light but willfully closed their eyes against it: here it applies to those who have no knowledge of the truths of which he was speaking. 'If the Jews knew not the truth and had no opportunities of knowing it, they would have no sin; but they had had the benefit of the word and knowledge of the Scriptures, and were the pretended teachers of others, therefore they were sinners, and their blindness was their own fault.'

Christ does not say that any are so blind that they have no sin; for all have light enough to know that they are sinners.

Read Rom. i. 18 to 23, questions on v. 20, 21. John xvi. 18 to 25, questions on v. 22, 24, &c.

Pray that those who have a knowledge of the truth, may yield to its influence.

Evening, The pharisee and publican.

Luke xviii. 9 to 14.

Pray that we may have the humble spirit of the publican.

Friday. The Jews were blind and expected to get to heaven in some other way than through Christ. They pretended also to be the teachers and guides of the people, Christ, therefore, to show that they are themselves blinded, and false guides to others, gives the parable in the next chapter; which is intimately connected with this.

Repeat v. 1. ch. x. *Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.*

What is the use of 'verily, verily?'—Questions about sheep, the sheepfold, thief, and robber. See Bible Dictionary.

Those who are to guide people in any other way to heaven than through Christ, are the robbers and murderers of souls.'

Repeat v 2. *But he that entereth in by the door is the shepherd of the sheep.*—Questions.

'He that becomes a teacher in the way pointed out by God is the true guide to the people.' Christ was the divine teacher who came to the people in the right way—in the way pointed out by God.

Read v. 3. 'To Christ the true teacher, whose the people are, gives free access, and him they will hear, obey, and follow.

Read Psalm xxiii.

Pray that the disciples of Christ may hear his voice, and follow his example and his commands.

Saturday. Repeat v. 4. *And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.*—Questions.

'The true teacher does not simply tell the people what to do, but he sets the example of obedience; and then they are willing to do as he says.' The people hear and obey Christ because he obeys the Father.

Repeat v. 5. *And a stranger will they not follow, but flee from him; for they know not the voice of strangers.*—Questions.

'The people will not obey the scribes and Pharisees, because they are strangers to God, and his holy law.

Read v. 6. Questions.

The Pharisees did not see the connection between this parable and what precedes; or its application to them as false teachers of the people.

Pray that false teachers may be led to feel their guilt in directing the people in the wrong path to heaven.

QUESTION. What passages of Scripture show that one great design of the gospel is to disclose to men their true character?

Benevolent Operations.

Extract from the Ninth Report of the American Home Missionary Society.

Presented at the anniversary, May 13, 1835.

The spirit of missions has its origin in the love of God. Its object is the salvation of men. Its goings forth have been from eternity, and for the accomplishment of its designs, it has taken a vast circuit of dispensations. The world was created, as a theatre for its exercise. The machinery of Providence, and the relations of men, have been constructed to favor its operations. The law by Moses was the schoolmaster of its first principles. Four thousand years were employed to summon attention to its plans. During the whole progress of that period, its character and tendency were gradually developed by the ministry both of men and of angels. Even then, under prescribed restrictions, men were taught to do good and to communicate, and the voice of wisdom was, 'He that winneth souls is wise.'

There was glory in those early and partial manifestations of good will to men. But that dispensation is done away, and as we look back upon it from amid the better hopes of the gospel, we are constrained to add, in the language of an apostle, that it has 'no glory in this respect, by reason of the glory that excelleth.' When the fulness of the time was come, God sent forth his Son—a missionary from heaven to earth—'a light to lighten the Gentiles, and the glory of Israel.' Christ was the great missionary to the world. Every obstacle is removed to the universal offer of salvation to sinners. The ascending Savior, having fulfilled his own mission, left it in charge with his disciples and 'church' to speed to every creature! In obedience to this injunction, the primitive church nobly began the conquest of the world. She rose in her missionary zeal and labors, 'fair as the moon, clear as the sun, and terrible as an army with banners.' Yet in her success was equal to her endeavors. There was bright and cheering hope that the victory would soon be won, and the kingdom of darkness in all the earth subdued.—But an early cloud obscured the fair morning of the church. Deceivers entered the fold of Christ. The pride of life usurped the throne of religion. The spirit of missions took its flight, and for many centuries, the glorious gospel of the blessed God was hid from the teeming millions to whom it ought to have been preached.

Again, in these latter days, a dispensation of still greater glory has been introduced. There has come a revival of the primitive spirit of missions. The church has begun to awake to the object of her existence—the instruction and conversion of the world. There was a marshaling of her hosts, and a concentration of her strength, which is new and extraordinary. Within less than fifty years, societies for the spread of the gospel have been formed in every country of protestant Christendom; and God has in all a awakened for the conversion of the world, that there is now nothing in Christian experience so animating and encouraging, as the achievements of the missionary cause. The question of missions is settled. The work of missions has begun. Ten much has already been accomplished to allow its friends to be deterred from their high and holy purpose. In the name of the Lord they have set up their banner. Millions of prayers are offered daily for its success, and, God helping his people, they will not suffer it to languish.

Such are the encouragements under which it is our privilege to labor, and such the nature and sanctions of the work in which we are engaged. A noble branch of this reviving enterprise of piety and faith, is found in the American Home Missionary Society. Now, more than ten years, it has enlisted on the list of those great benevolent societies which are engaged in the work of the world's conversion. It was not a charitable *foundation*, laid in the possession of large funds, and of long standing, an institution *endowed*, whose business was to be the simple distribution of charities to the needy. It was a *voluntary association* of such as had a mind to work—an institution not of pecuniary means, but of moral energies. It was an organization to be *used* by all who should approve of its published plan, its spirit and its aim—powerless without the confidence of the benevolent, and having no hope of extended usefulness but in the continuance and increase of that confidence. Its funds were all to be collected. Its field was to be surveyed. Its agents and missionaries were to be searched out and employed. Thus, with no means excepting in prospect, and with no agency in operation, and a complicated work to be done, on an extended field, the society commenced its operations. Almost every measure of the executive committee was attended with unexpected difficulty. The experience of every month presented new encouragements, and the results of each successive year have been such as to evince, at once, the importance, the necessity, and practicability of the enterprise. We now have, at the close of the twenty large annual increase of receipts, of disbursements, of missionaries employed, and, we doubt not, of good accomplished.

The committee are happy to announce, that the increase of receipts, this anniversary, in most of the above particulars, has been equal to that of any preceding year. This will appear from the following general table, and the summary and comparative views which we have appended.

Recapitulation.

The whole number of missionaries and agents embraced in the preceding tables, are 719. Of these, 484 are settled as pastors, or are employed as stated supplies in single congregations; 185 extend their labors to two or three congregations each, and 50, including agents, are employed on larger fields. The number of congregations, missionary districts,* and fields of agency thus supplied, in whole or in part, during the last year, has been 1015.

Of the missionaries above reported, 494 were in commission at the commencement of the year. Of these, a number not yet ascertained have ceased to require the aid of the society, being now wholly sustained by the people whom they serve, or are employed in other fields where aid is unnecessary, and *five* of our number, Rev. Thomas Grier of Cold Spring, N. Y., Rev. Eleazer Holt, Reading, Pa., Rev. Ass Brooks, Clarkfield, Ohio, Rev. E. B. C. Cressey, and Rev. Jeremiah Hill, Indiana, have been removed by death. The new appointments of missionaries not before in commission, have been 198.

The amount of ministerial labor reported as having been performed within the year, is 488 years.†

The number reported as added to the churches united, since the last anniversary, making proper allowance for imperfection of reports, is about 4,500, viz: 1,500 by letter, and 3,000 by examination on profession of their faith. Many of the churches, though a less number than in some former years, have been blessed with special revivals of religion, and the probable number of conversions under the labors of our missionaries, is more than 3,000.

The Sabbath schools reported, embrace not less than 40,000 scholars, and the Bible classes not less than 12,000 pupils of all ages.

The number of subscribers to the principle of total abstinence from the use of intoxicating liquors as a drink, reported by the missionaries on the fields of their labor, is more than 70,000.

State of the Treasury.

At the commencement of the year, our treasury was overdrawn $1,264 25. An extraordinary depression of the pecuniary interests of the country, has caused a very considerable increase of our receipts, and thrown embarrassments in the way of this and other kindred enterprises. The pledges of the society were also larger than ever before, and the committee felt that they were entering upon a year of great difficulty and trial, in regard to pecuniary means, than they had before experienced. It was therefore with trembling and solicitude, that they assumed the responsibility of the year. But they did not rely on the resources of the benevolent; and trusting in the favor of God, they diligently endeavored to secure the amount of active agency necessary to replenish the treasury, and provide for the increasing necessities of the society. During the first two-thirds of the year, however, the balance against the treasury continued and increased. At one time, it had reached the sum of $6,000, and it was not until about the last of March, that the scales were turned, and the balance of our accounts was in favor of the society. Since that time, as is usual at this season of the year, our receipts have exceeded our disbursements, and,

* The congregations named in the preceding table are all enumerated in this estimate, but in every case where the congregations of the missionary are not mentioned in the table, the field is denominated a missionary district, and counted one.

† This is the probable number of years. The estimate will be accurately made and published in the Report.

through the blessing of him who is the only sure confidence of the friends of missions, the demands of the year have been met, and a balance remains in the treasury to meet the drafts which are daily coming to hand.

The treasurer's account exhibits a total amount of receipts since the last anniversary, of $88,863 22. This is $9,951 78 more than the receipts of the previous year. The disbursements of the year have been $83,204 90, and have exceeded those of the preceding year, $3,378 52, and the balance now in hand is $5,468 93. The committee are happy to make this announcement, and to declare, what it has had the pleasure and privilege to state at any previous anniversary since 1831, that the society is at the present moment out of debt.

The following statements present the progress of the society, in various particulars, during the nine years of its existence.

Receipts.—$18,130 76; 20,035 78; 20,997 31; 19,949 44; 18,124 73; 49,422 12; 68,027 17; 79,951 44; 88,863 22.

Expenditures.—$13,984 17; 17,849 22; 26,814 95; 42,420 50; 47,247 60; 52,808 39; 66,277 99; 80,015 76; 83,204 90.

Number of missionaries.—160; 201; 304; 392; 463; 509; 606; 676; 719.

Number not before in commission.—68; 89; 139; 166; 164; 158; 209; 200; 198.

Congregations and missionary districts.—196; 244; 401; 500; 577; 745; 891; 899; 1050.

Years of labor performed.—110; 133; 186; 274; 294; 361; 417; 463; 488.

Additions to churches reported.—Not reported; 1,000; 1,682; 1,959; 2,532; 4,126; 4,284; 2,736; 3,000.

Summary Review of Nine Years.

Having reported the operations and results of the year now terminated, our thoughts revert with gratitude, to the aggregate of blessings which God has conferred on the labors of this society during the whole period of its existence. At the time of its organization, in 1826, it assumed the support of 101 missionaries, who had been already appointed, and whose labors were extended to 130 congregations and missionary districts.

From our table of *comparative results*, it appears that the annual number of missionaries and agents employed, has been increased from 101 to 719, and the number of congregations and missionary districts added has been increased from 130 to 1050.

It appears also from the same table, that the whole number of different individuals, who have been employed by the society as missionaries and agents, since its commencement, nine years ago, has been 1,431, this being the number of new appointments reported within the nine years. The average length of time which each of these missionaries and agents has laboured in the service of the society, has been one year, eleven months and a fraction, making in all 2,730 years, which is the actual amount of ministerial labor reported as having been performed within the nine years.

The probable number of congregations and missionary districts, to which the labors of these missionaries have been extended, will be more or less permanency, has been from 1,000 to 2,000.

Under their ministry, making proper allowance for deficiencies of reports, 25,000 have been added to the churches in profession of Christ.

The number of hopeful conversions on the same fields, has probably exceeded 25,000. Many of these have united with other churches not aided by the society, and some have chosen a connection with other denominations.

There have been annually instructed in Sabbath schools, under the care of our missionaries, from 10,000 to 40,000 children and youth, and in Bible classes, from 2,000 to 12,000 of all ages.

Influence of the Society upon other Departments of Benevolent Enterprise.

Our last annual report contains an estimate of the influence of this society on the general cause of home missions in the United States. Nine years ago, according to that estimate, the whole number of missionaries annually sustained by the domestic missionary societies and boards of missions of the denominations represented in this society, was less than 300. Now the number is not less than 1,000, of which 719 are sustained by the American Home Missionary Society, and about 300 by other organizations in the Presbyterian, Congregational, Reformed Dutch, and German Reformed churches. The number of congregations and missionary districts, to which the labors of these missionaries are annually extended, in the United States and adjoining provinces and territories, is not less than 1,000. Thus, besides the influence which the operations of this society have exerted on other organizations, it has enabled them to sustain the full amount of labor which was before performed by all previously existing societies, there have been added 719 to the number of ministers annually employed in the field of domestic missions. It has also, we doubt not, been the occasion of rousing the missionary zeal of other denominations, particularly of the Baptist and Episcopal churches, whose efficiency and usefulness in this department of service have been greatly extended since the organization of this society.

The influence of this institution, however, has not been exhausted upon the cause of home missions alone. It has been sensibly felt in progress, with every other cause both of patriotism and philanthropy, and its blessed results are so linked and mingled with those of other benevolent enterprises, that they cannot be separated. The aim and the business of this society is to convey to the destitute, and sustain among the needy, the sum and the source of every benefit—the GOSPEL. Where this is enjoyed, faithfully administered, and cordially received, there will spring up the seed of righteousness, the planting of the Lord, that he may be glorified.' Such, most happily, have been the results of the operations of this society. We have received from the reports of 1232 missionaries the following items, viz: that, in the congregations and missionary districts where they labor, there have been collected, within the last year, the following sums for this and other objects of benevolence:—

For Home Missions,	$2,153 89
Foreign Missions,	2,261 21
The Bible Society,	1,028 17
The Tract Society,	816 32
The Education Society,	817 17
Other objects and objects not specified,	1,265 26
	$8,342 02

Deducting $2,153 89, the amount contributed to home missions, and returned to the funds of the society, the balance remaining for other objects is $6,188 13, which is nearly one half of the amount appropriated to sustain the 132 missionaries on the above fields. On the same fields, the building of 25 meeting-houses has been commenced or completed within the last year. Surely these are results which cannot but be regarded with intense interest by every benevolent mind. Simply in regard to the security of pecuniary results, in the general cause of benevolence, there are few *investments* which yield so large a *dividend*. It is nearly fifty per cent. per annum on the amount appropriated. The amount contributed is not permitted, are among the most productive, in this respect, of those who receive the aid of the society.

Yet they stand as examples of similar results, to some extent, in all the fields occupied by our missionaries. And these results are not for a single year only. When begun, they are likely to continue and increase. Those congregations which have been raised by the aid of this society, from weakness to a degree of strength which enables them to sustain their ministers without assistance, are now, according to their ability, in many instances, among the most efficient helpers of this and every other good work. Every contribution, therefore, to the cause of home missions, is a permanent fund for benevolent purposes, invested, not in bank securities, nor in freehold estate, but in the hearts of a grateful people, and yielding, with perpetual increase, as long as the grace of God shall prevail over selfishness, 'some thirty, some sixty, and some a hundred fold.'

But the pecuniary avails of the labors of our missionaries to other departments of benevolent effort, constitute but an inconsiderable portion of their influence on the general cause. The results of their active agency, both direct and indirect, in the promotion of temperance, the distribution of Bibles and religious tracts, the increase of the spirit of missions, both domestic and foreign, the promotion of Sabbath school and common school education, the founding of colleges and other seminaries of learning, male and female, literary and religious, surpass calculation, and combine to present this society, both to the patriot and the Christian, as one of the chief instruments of good to the nation, as well as to the church of the living God. The best interests of the public, no less than the salvation of men, have been signally promoted by the blessings which have attended its constantly increasing energy and influence.

Prospects of the Society.

In our remarks upon the state of the treasury, we have said that the society is now out of debt. It cannot, however, remain so, without the unremitted exertions of its agents and conductors, and an increase of liberality from the religious public. The pledges of the committee, in stations are not less than 40,000, and the prospective demands of the cause are such as will allow us no relaxation of care and labor. The magnitude of the enterprise increases, and they yield with as we advance. Many new stations have been occupied within the last year, not only in our own country, but also in Canada on the north, and a beginning has been made in Texas on the south. Yet these remain vast and increasing fields to be cultivated. In the United States alone, the operations of this society need at once to be more than doubled, to meet the demands of the cause; and if the missionary societies of Europe and the churches of these states is ever to avail anything on behalf of other portions of the American continent, this society presents the most appropriate medium of its agency. The ability to employ has been formed for this purpose, excepting in relation to those tribes and communities which are properly denominated *heathen*. The civilized inhabitants of the British provinces on the north, and of the republics of South America, are not corrupt or perverted their faith, are overlooked in the present missionary arrangements of our churches, excepting so far as they may be reached by the operations of the society. Yet, if we look to the existing organization, through which American Christians may effectually extend their missionary aid to the other countries of Christendom. We wait, then, to be directed in regard to all these inviting and important fields; and it is, perhaps, not too much to predict, that the time is not far distant when the munificence of the religious public in these states will not only enable this society to employ all the ability at its home, but also to be largely tributary to the advancement of the same blessed cause in other nominally Christian countries. Then shall we effectually co-operate with all the friends of the Bible and of foreign missions, having full room for enlargement, and the largest practicable concentration of interests and efforts, till the work of the world's conversion shall be done, and the music of the hosts of heaven shall proclaim,—'The kingdoms of the world have become the kingdoms of our Lord and his Christ.'

Conclusion.

To effect the glorious results which we have ventured to anticipate, large contributions of talent, of pecuniary means, of personal effort, and of prayer, will become necessary. In view of these necessities, and the stupendous interests at stake, we address ourselves to the conscience of the professed friends of missions. It is our duty to God, our Saviour, to make the gospel known. We owe it to our fellow brethren and from this obligation there is no discharge. We hold the gospel on these terms, and under the power and sanction of this obligation, we are going to the destitute, and to Europe.

We would cherish also ourselves, and urge upon our brethren, a higher tone of decision on the subject of missions. We profess that we are concerned for the honor of the Saviour and the salvation of men. Let it not be feared, *firmly fixed*, in principle. Let it be settled in our hearts, that the spread of the gospel is an essential part of practical Christianity, the business of our lives, to which all other business is secondary and subordinate.

Finally, as we contemplate the mighty work to be done, as we lift up our eyes upon the field assigned especially to this society, with all the touching interests which lie upon it, upon the dust our fathers' graves, and the home of our children, as we behold the destinies of a mighty nation rising in solemn prospect, and with them linked the destinies of the world, let us pray to God, that speaketh from heaven, 'If any man will come after me, let him deny himself, and take up his cross daily, and follow me.'

By order of the executive committee,

ABSALOM PETERS,
Cor. Sec. A. H. M. S.

Rev. Mr. HATFIELD, of St. Louis, Missouri, offered the following resolution:—

Resolved, That the report of the secretary be adopted, and published under the direction of the executive committee.

In addressing the meeting, he inquired, for what purpose is this large assembly? Is it to settle the question, whether we shall give the gospel to America? No! This was settled ages ago, by Jesus Christ, in his commission to his ministers, go ye into all the world, and preach the gospel to *every creature*. This makes duty plain, and doubt rebellion. Or is this the question, "shall we be always giving?" Although not so readily admitted, equally clear and decisive, the analogy confirms it. The full clouds dispense of their bounty to the earth. The ocean sends back its waters to the clouds. Sun, moon, stars, all, and always, throw out their light upon the world. And if there be an anomaly in the universe, it is the man,

"Who much receives,
But nothing gives,
Creation's hideous blank."

Are we celebrating the 9th anniversary, and do we come to settle first principles? Shall we be ever talking of these? This should have been done before the first anniversary. We shall soon be in heaven, and now is not the time to lay the foundation. We must come to the foundation. We must enter the temple, and present our bodies, and souls, and all, living sacrifices to God.

But what hath God wrought by this society? And we propose to answer it, in the light of former we thank him and take courage. Nor less for the privilege of still cooperating with him in this glorious work.

As to what has been done, I could name a country in the west, where a few years since, there were not 12 church members in the Presbyterian church, where infidels and drunkards abounded, and now there are 500 exemplary Christians in connection with that church. Yonder oaks have fallen. Sons of Anak have bowed the knee and prayed. They are now noble, gigantic Christians. One, a presiding genius of the state, who was wont to rule the country, and gather round him hosts of the intemperate and profane, heard the gospel, fled to Christ, repented of sin, and then prayed, and plead with former companions and brought them to the foot of the cross. Another old sinner, who had wandered from God in seeking the miser, and sealed the lips of his wife and children on the subject of religion—who had not for 5 years heard a sermon, met a missionary of your society, and under the free and gracious call of the gospel, whosoever will, came, fell prostrate at the feet of Jesus, and cried out, Lord, what wilt thou have me to do? A third came 40 miles to hear, and returned home a convert to Christ.—Another yet, who, in early life, had imbued his hands in a brother's blood, and but a few days before had been foremost in the race course, under the preaching of your missionaries bowed before the cross, and brought with him his children.

What he has done for others, he can do for you—work only begun. At a meeting of our Presbytery, an old man came from afar, and reported to us that there were 40 or 50 families in his neighborhood who had never heard there a sermon from a Presbyterian. Are you in the bounds of our Presbytery? we asked. Yes *three hundred miles* to the south-west. We could do nothing for him. And if you will not, another society will; one, of which kings are nursing fathers and queens nursing mothers, whose funds are large, missionaries well disciplined, and self-denying, ready to go into the paths of danger, and whose temples are beautiful and attractive.

The Romanists have now 40 priests in Missouri; Protestants, 25 ministers; an university containing 300 students, and having, all for 12 teachers and a college 100 miles off, with 130 or more students; while Protestants have scarcely one well endowed—of 15 ladies in a nunnery there, only 2, who were not Protestants; but of these only 2 now are nominally such, and some have sealed their children in these deluding, damning errors. The speaker then stood on the mountain top, and spread out before us the mass of that extensive and beautiful country, and in anticipation saw the beams of the sun of righteousness illuminating it all, and shedding down light and warmth upon blissful millions.

Prof. TAYLOR, of Virginia, seconded the resolution, accompanied with the following remarks:—I rejoiced to have the opportunity of expressing the sympathy of Virginia in this cause, especially as they were more directly connected with the General Assembly's Board. But within a few years, my feelings have changed in regard to the condition of this country. In the *south* I see a dark cloud—and on principles of population, of political economy, I cannot solve the difficulty—I see that we are on the verge of darkness. It may be fancy, but to reason's eye distinct. What language do we hear from the *west*? The man of sin is at work, that masterpiece of the devil, to perfect which, he has been working for Cycli, I think, ages have required of him centuries of thought. What is the condition of the *north*? Whom do we meet on your steamboats? Emigrants, men pouring in upon us, with no bond of affection for us. Although they cheerfully give us the eye of reason, faith sees through the mists. There is aid from above. What though we lie in a powder-house, and beneath us materials of ruin, and many hands ready to touch the train, the gospel, which your society is sustaining, is the power of God, it is the God, and mighty to pull down strong holds. This is the oil on the troubled waves.

On motion of Rev. SYLVESTER HOLMES, of New Bedford, Mass, seconded by his excellency, P. D. VROOM, of New Jersey,

Resolved, That in view of the increasing necessities of this society, our friends in Massachusetts must have more men, more money, and much more efficient effort, and that the only way to secure these results is, more prayer, more piety, and more union, among the friends of the society.

There are desolations in the land, said Mr. H.; wide wastes. There is a valley of dry bones—but it is best to have a quaking among them, a resurrection, and to have the breath of life infused.—We want the Holy Ghost, and ought to be done. And in order to this, we want more faith, more prayer, and more men. This is all due to you, and the country and the church will pay it. Carey, when urged by a friend to desist from his missionary enterprise, on account of the dangers, replied, "now, brother, you hold on to the rope, and I will go." Let every Christian pray, and hold on to the rope. A missionary, gone to Palestine, had two motherless children, one of five and the other of three years of age. In view of his departure, the younger asked, "Pa, why, oh, why will you leave us?" My dear, the Lord requires me. She came again, when the carriage was at the door to convey him away, and said, Oh! dear pa, why must you go? Pa, you leave my child. Can't you *bring duty home?* Prayer, Christians, can be brought home.

We must have more union also, and more men, and they must come, moved by *principle*, not by excitement, or novelty.

And shall we want money? No! not when the spirit of the poor man and woman, I once met, actuates the church. As an agent, I once went into a small hut, where I found an old man, sick in bed, and an old woman, sitting by the grave. I stated my object to the old man. He asked for prayer, and said he could then think of the agency. After prayer, he observed, "I thought I had seven dollars in my purse, and I could do something. Wife, what can we give?" "Any thing you may," "Ten dollars, then, I think." She went and brought fifteen, and said, "enough is left to buy flour, &c." "Just right," said he. Would I could bring before you, the tears of joy, of that old man, and his aged, bended partner, both full of the Holy Ghost. This is the spirit we want.

On motion of Rev. E. Becher, of Illinois College Jacksonville, seconded by Mr. E. C. Delevan, of Albany:—

Resolved, That although the work to be done by this society is greater than the present generation of American Christians possess the means, and on them rests the responsibility of its accomplishment.

Pres. Beecher remarked, I never felt more the need of more than human influence. It is easy to talk of prospects, but to save our country is a practical enterprise, a thing to be done, and done by us. The conflict at Waterloo was exciting—no need of eloquence there. But in this country there is going on a conflict of mightier moment, and awakening deeper emotion in the heart of God, than that at Waterloo. It is a conflict with infidelity and the papacy. Europe is weary of this deluding system, and is about to throw it off. And here it comes in upon us for refuge.—We must oppose the system. God, in his providence compels us. But shall we exhibit? Public sentiment must be rightly directed, and we can expose its tendencies and arrest its influence. Look at the disclosures made by Brutus and others, and yonder at the Jesuits, political boaring. Monarchists of Europe know that there is a natural connection between monarchy and popery, republicanism and protestantism, and are endeavoring to give popery ascendency among us. Witness in connection with this the Jesuit colleges, which send their papers all over the land. Is there hope for us then? Hope there is, but only in the perseverring efforts of the friends of God and the Saviour. Set her agoing, and she will keep up and do nobly, and return to bless you. On the church it depends; for although others might, only the ministry and the church will take care of education. Then send us the ministry and they will help to furnish our schools and colleges. The work can be done—and we have the advantage in the battle. Early associations are all in our favor. Our principles of *liberty*, the spirit of our institutions, are for us; *freedom of inquiry* also, and to these Romanism is opposed. Above all, we have the *Spirit of God*, if we ask for it.

On motion of Rev. E. W. Baldwin, seconded by Rev. Mr. Dwight of Geneva, N. Y.,

Resolved, That the numerous blessings that have hitherto attended the operations of this society, call for ample encouragement to our endeavors, in humble dependence on God, to *extend* its operations until its influence reaches, not only to the fields, which

To descend more to particulars,

4. Free churches are needed for the *hundreds of young men who are annually coming from the country into the city*, and for the thousands of such who are now in the city, engaged in active pursuits in the service of others, including the great body of men on wages, and also merchants' clerks, and mechanics, whose employers of course furnish them with no seats in the house of God. Many of these have had a pious education in the country, and have their had respectable seats in the pews of Jehovah. When they arrive in Boston, what can they do? They can get no seats in respectable houses of worship, where the pure doctrines of the gospel are preached; and who, of course, from their character and standing, will not attend the mission houses. At first, they may find their way, by the help of the sexton, to some place where they hear the truth. But soon they feel as though they are regarded as intruders, and feel a strong other place of worship. Thus their habits of regular attendance on public worship are broken in upon. They soon become less frequent and less regular in their attendance.—Soon they meet with companions who attend worship where another gospel is preached. At first, the thought of home, and the father's counsels against imbibing dangerous errors, deters them from entering the place where our Savior and his doctrines are dishonored. Soon, however, these scruples are removed, and they enter the forbidden place. They soon find all more attractive than they anticipated, and become reconciled to their situation, and perhaps become leaders of those dangerous errors which their fathers had taught them are the ruin of souls.—Thus it happens, that the great body of active, laboring men in Boston, are believers in dangerous errors, &c.

Further, we learn from the facts already alluded to, why so many of our laboring young men are found on the Sabbath at the corners of our streets, at our markets, and other places of public resort, or abroad in companies out of the city, indulging in amusement and dissipation. Why should they be in such places, and so employed, as long as no provision is made for them to worship God in the sanctuary? If others do not care for their souls, it is not human nature that they should care for themselves. They are also active beings, and Satan always finds work to do, for those who are idle, or not employed in the service of God on the Sabbath.

Here, Christian friends, is the great source of infidelity and error. And, so far as we can perceive, these foutains can never be dried up but by free churches, where these young men can be permanently accommodated with opportunities to worship God in his house. The question then appears to us to amount to this,—Shall we have free churches in Boston, or shall we allow those souls, every year, to become confirmed infidels and by infidels we mean all who do not believe in the gospel as it is), who shall not only fall themselves of salvation, but who shall corrupt thousands of others, and diffuse their fatal sentiments throughout the land?

We call on fathers and mothers, and all Christians in the country, whose sons, or relations, or neighbors, may take up a residence in this city, that they pray the Lord to grant us success in our undertaking, and thus we be the means of saving not only those who come among us, but also those sons that remain at home, who are liable to be corrupted by the return of those that have been corrupted in the city.

"Remember them that are in Bonds."

The following statement has been put into our hands, which we take the liberty to publish. It was made by the young man himself, who is the subject of it. He states that he is the reputed son of a white man, who was his master, by a slave who is a mulatto of only one fourth African blood; consequently, the young man himself is seven eighths white. He escaped from bondage by entering as steward on board a vessel, no one doubting from his appearance that he was a white man. Since his arrival at the north, he has spent most of his time in Vermont, and has, we believe, obtained a knowledge of some mechanical employment, and has so far advanced in learning, that he is able to read some in the Testament. He states that while a slave, he was a member of the Baptist church.—While in Boston, he was very apprehensive lest some one should betray him. If any one could have a mind to do it, he must have little of the spirit of human nature in his heart. This communication was to have been read at the recent meeting of the Young Men's Anti-Slavery Society, but owing to the discussion on that occasion, no opportunity was offered. The young man said to me,—'O that I could write,—I would then tell the people something about slavery, that should make them feel and act for the poor slaves.' If the slaves were allowed to tell of their own wrongs, we should then feel and act more for our brethren in bondage. We would simply add, that this young man exhibited a truly Christian spirit, and sympathy both for the master and the slave. We did not learn his name, or his present place of residence. We give his own language in the following

STATEMENT.

I much resembling my father, the question was frequently asked, if Mr. R——was not my father. Mr. R——,—who was, I have since learned, truly my father,—being desirous to stop this rumor,—he then holding the office of general,—caused me to be sold to a slaveholder, at the age of five years, that I might be removed from among his acquaintance. I accordingly was sold and removed from my mother the distance of three hundred miles. I never saw her again until I was thirteen years old. At the age of thirteen, as I was traveling with my master, I was introduced to her. She then knew me to be her son, and as such, received me with great joy. I was then immediately torn from my mother. I continued in the service of my master until I was twenty-one. And as I had always said, after I was ten, that I would not be a slave after I was twenty-one, I accordingly made my escape.

My feelings, when from the vessel in which I was sailing, I beheld the highlands of New York, are better felt and imagined than described.

But stop! My mother, brothers, and sisters,—where are they? They are crushed to the earth under the cruel yoke of bondage. Are they to die there? Must they always be slaves? Is there no way of escape for them? I would gladly give the earnings of my future life to free them. But alas! I cannot have that privilege; I can only pray for them, and their hard-hearted, inhuman oppressors.

I am now in the northern states, where there are no slaves; but I tremble yet for fear of being taken again by master. But in England there are not, nor can there be any slaves to tremble. And rather than return to slavery, I will go there and leave my native land. But my friends,—how can I leave them behind? O, if any good man would secure my liberty, and learn me so that I could declare my rights, and the rights of my colored brothers and sisters with boldness, I would willingly serve him until he was fully paid to his satisfaction. Thank my God, I have, since I came away, learned a little to read his word, and from it learned that after all the cruelties that have been heaped on me, and on my mother, brothers, sisters, and friends, not to hate the masters, but to love them, and pray for them, that they may repent and go to heaven.

O, when I see you doing so much to free the slave, it makes me very glad, and I thank you, and pray for you, and the abolition cause. I would rise before you, and tell you how much dark is skin is required for a slave at the south, if I did not fear detection.* But go on, do good to your colored brethren.

Written by a friend, but dictated by one that was a slave, but now cherishes a trembling hope of enjoying LIBERTY.

* This remark was made on the supposition that the statement would be read at the Young Men's Anti-Slavery meeting, when he expected to be present.

BRITISH ANTI-SLAVERY SOCIETY. The impression seems to be common,—and it is countenanced even by the N. Y. Evangelist in its notices of the anti-slavery meeting held in Mr. Thompson was sent to this country by the British Anti-slavery Society. It is a mistake. He was deputed by a society of ladies in Glasgow.—*Vt. Chron.*

In reply to the above, we would inform the Vermont Chronicle, and all others, that GEORGE THOMPSON IS sent to this country by the "British and Foreign Anti-slavery Society," of whose executive committee Dr. Cox is a member. This fact we have both from Mr. Thompson and from "The Abolitionist," the London vehicle of intelligence of that society, is was quoted in the first number of the New England Spectator. The mission to this country was determined upon *before* Mr. Thompson's last visit to Scotland; when the ladies society in Glasgow, becoming much interested in the mission to America from the statements of Mr. Thompson, pledged a part or all of his support. The public from this statement, will see that in no sense is Mr. Thompson "deputed to this country by a society of ladies in Glasgow," any more than societies of ladies and gentlemen depute the missionaries of the American Board.

We would add, we learn from the London Abolitionist, that Mr. Thompson's course in this country is highly approved of by the abolitionists of England.

Can Slaves be Christianized?

The Vermont Chronicle, after giving a general view of the doings of the late Anti-slavery Convention in this city, says:—

"There are several things in the above that invite remark,—among which is the improved spirit indicated in the statements reported by Mr. Burney. We shall hope for good from the visit of that gentleman. There another things, however, that show the working of the old leaven, as strongly as ever. Look at the statement that the slaves could be taught Christianity while they remain slaves."

This "old leaven" has been infused almost entirely by Mr. BURNEY. Or almost every occasion in which he spoke, he alluded to the impossibility of making Christians of slaves. This appears to be the great thing resting on his mind. Although he admits that there are individual and honorable exceptions, yet as a general fact, he reiterated,—'IT IS IMPOSSIBLE TO CONVERT SLAVES TO CHRISTIANITY.'

Can Foreigners know anything of the Political bearings of Slavery in the United States?

This charge against Mr. Thompson was brought by Mr. Gurley, during the recent debate in this city. In reply, Mr. Thompson simply challenged him, and all others who bring the charge, to point out a single instance of error on this point in his remarks. Let Mr. Thompson's opposers pursue this course, and they will soon cease making such groundless charges.

ANTI-SLAVERY MISSION TO THE SOUTHERN STATES. At the recent anti-slavery meeting in New York, Rev. E. M. P. Wells of this city, stated that the inquiry is often made,—'Why do you not send your anti-slavery agents to the south, where slavery exists, and not leave them to waste the time here, where there are no slaves, and where all are now opposed to slavery? They tell us we are afraid to go to the south. I offer myself, Mr. President, as an agent to go to the south, into the midst of slavery, to lecture or abolition, and exert my influence in this cause, wherever this society, or any persons are ready to send me forth.

NATURE'S OWN BOOK. pp. 84, 12mo.—This is a book on diet &c., which appears to have been prepared by the baron of the Graham Temperance Boarding House, in New York. After a racy introduction, we have the "Rules and Regulations of the Temperance Boarding House." The morning bell for rising is rung according to the seasons, at 4, 4 1-2, or 5; the breakfast bell at 7; the dinner bell at 1; and the supper bell according to the vote of the boarders, but at least two hours before retiring to rest. The bell for retiring to bed is rung at 10. No feather beds are used; no meat at breakfas or at supper. We have remarks also on drinks on washing, cleanliness, and on exercise. The work concludes with, "Morning prayers at 1-2 past 6; anti evening prayers at 9. Ye, no unnecessary preparation of food on the Sabbath."

Next follows a chapter in explanation and defence of the "rules."

The next chapter contains a list of "Receipts" for cookery on the Temperance system. Then we have a chapter of "Certificates," a chapter,—"An Appeal to Mothers;" an "Appendix;" and —"An Appeal to Young Ladies."

We shall hereafter make some extracts; and now only recommend to all those who regard health and economy, to purchase and read "Nature's own Book." If they do not intend to follow its directions, they will at least find some useful hints to reduce to practice.

THE TESTIMONY OF GOD AGAINST SLAVERY; OR A COLLECTION OF PASSAGES FROM THE BIBLE WHICH SHOW THE SIN OF HOLDING PROPERTY IN MAN. WITH NOTES. pp. 104, 12mo. By REV. LA ROY SUNDERLAND. *Boston, Webster & Southard.* We shall make an extract from the preface, to show the nature and design of the book.

After defining what 'slavery is,' the author proceeds to quote and comment on more than 200 passages of scripture which have a bearing on the question. It is needless to say that such a work is much needed at the present time.

ANTI-SLAVERY ALMANAC. Webster & Southard have in the progress of publication an Anti-Slavery Almanac, to embrace a great amount of statistical and other information on the subject of slavery, and efforts for its extermination. Among other things, they wish for the names of the anti-slavery societies in the United States,—the date of their organization,—the number of members,—and the presidents and secretaries. Any facts suitable for such a work will be gratefully received.

STORY OF THE INQUISITION, an interesting and authentic narrative of a female, who with 60 others was rescued by French soldiers from confinement in the cells of an inquisition where they were kept by three incarnate demons under the designation of inquisitors. The female whose narrative is contained in this tract, afterwards married one of her deliverers, and thence forward lived a virtuous and useful life. The tract contains 12 pages, and is sold at the low price of *one dollar a hundred.* A few hundred remain at this office for sale.

GENERAL ASSEMBLY. We had hoped to furnish our readers with something useful from this dignified, (or rather ought to be dignified) body. But we find little else in their proceedings than,—what shall we say—disputing—this is not strong enuough. Hence, the less is known of their doings, the better.

Further account of the N. E. A. S. convention we must defer to another time.

The Baptist Letters on Slavery.

The London Abolitionist, the organ of the B. & F. A. S. Society, has given in full the correspondence between the Board of Baptist Ministers, London, and the Baptist Board of Foreign Missions, Boston, U. S. on American slavery. To which the editor of the Abolitionist appends the following remarks:—

The letter addressed by "the Board of Baptist Ministers, in and near London," to "the Baptist churches in America," is dignified, eloquent and persuasive;—an admirable exposition of religious principle, and Christian duty. The reply which it has drawn forth from "the Board of Foreign Missions," as the executive organ of "the Baptist General Convention," though carefully written, is a shallow attempt to evade the powerful appeal of their English brethren, and to hush their expressed uneasiness into silence.

The old and hackneyed argument is resorted to by these gentlemen, to prove that the United States, *as a nation*, cannot be charged with the guilt of upholding slavery; and, consequently, with them it is not a national sin, involving national responsibilities, and national duties. They argue, from the peculiar structure of the federal government, and the separate sovereignty of the states, that any measures for the abolition of slavery must originate with the latter. They do not discuss the *morality* of the original compact between the states, by which those south of the Potomac are allowed to retain in bondage about two millions of their fellow-men, and to perpetuate their descendants after them, in interminable bondage; neither do they refer to the fact, that the power of carrying on the foreign slave trade for twenty years, was expressly provided for in the Constitution of the Union, and that the northern states reaped the largest share of the profits of that nefarious traffic; but they say, "the existence of our national union, and its manifold blessings, depend on a faithful adherence to the compromises of our federal constitution, *on this*, (that is, on SLAVERY,) and on all other points." So that, if the logic of these gentlemen be good for anything, they are bound to preserve, in toto, the right of the southern states to perpetuate the institution of slavery, however criminal it may be, however opposed to the genius of a republican government, and however repugnant to the spirit and purpose of that gospel which they profess! The language of the Abolitionist is, Let this delicate question alone, it is environed with difficulties; we will not "array brother against brother, church against church, and association against association, *in a contest about slavery!*" But, how long, pray, will you let it alone?—Until God's avenging thunders shall awake for its overthrow; and, perhaps, for the destruction of that very "UNION," which sanctifies and shields it!

In order, however, to shift the guilt of the United States, *as a nation*, from its implicated in the guilt of slave-holding, in addition to the general observations we have already made, we submit to our readers the following special considerations, viz:

1. That slavery is a local institution of Columbia, the seat of the national government, *over which Congress possesses exclusive jurisdiction.*

2. That it exists also in the territories of Arkansas and Florida, *over which Congress has the same power.*

3. That a domestic slave trade exists, by which tens of thousands of negroes are passed annually from one slave state to another, *as merchandize, although Congress has the power to prevent it.*

4. It is undeniable that the citizens of the northern, as well as those of the southern states, possess *political power*, as well as moral influence, which they can bring to bear on Congress, in reference to the slavery in Columbia, Florida, Arkansas, and Florida,—in which sections of the country there are 26,196 slaves,—and on the internal slave trade, which is carried on to an extent and with a terrible misery unknown the United States before. We are immediately exerting their constitutional rights in these respects for the relief of suffering humanity?

If any other proofs were necessary, to show that the United States, as a nation, are chargeable with upholding slavery, we might adduce the facts, that the magistracy of the free states are compelled, by the general law of Congress, to give up fugitive slaves to their masters, when hunted down by them in pursuit of the escapes of the northern states can be called out, to quell any insurrectionary attempt on the part of the slaves in the southern states to obtain their liberty; and that thousands of colored people of the free states, are allowed to be imprisoned and sold to pay their jail fees, in the slave states, upon the presumption of their being slaves.

We are appalled at the statement so coolly made by those gentlemen, that the Baptists in the southern states *"are generally, both ministers and people,* SLAVE-HOLDERS!" and that this fact should be accompanied by an apologetical excuse! O Christianity! how art thou wounded in the house of thy friends!

It would have afforded us some satisfaction, as a set off, to have learned that the negroes belonging to these "*slave holding brethren*" were kindly treated, and carefully instructed in the principles of pure and holy religion; but these gentlemen do not find it convenient to give us any information on these points, nor to waste a single consideration on those miserable outcasts.

We are gratified that these letters have already been taken in Maryland for the abolition of slavery, but the nature of those measures is not mentioned. Our readers will learn with astonishment that colonization is the favorite remedy of Maryland. Not to propose to get rid of her redundant slave population by sending them to the coast of Africa; and will only manumit them on condition of their exportation from their native land! Virginia and Kentucky are about to follow her example. We have a better one to present to the whole of the slave holding states, and especially to the "*slave holding brethren*" of the south, in the admirable conduct of *J. G. Birney, Esq.* of Kentucky, who, after having been a warm and zealous supporter of the American Colonization Society, has become a sincere and devoted abolitionist from a conscientious conviction of duty.—*He has manumitted all his slaves, and petitioned the legislature of Kentucky for permission to educate them!*

This gentleman has published two excellent letters to the American public, giving his reasons for the change in his opinions on slavery; from the last of which, addressed "To the ministers and elders of the Presbyterian church in Kentucky," of which Mr. Birney is a distinguished member, we extract the following eloquent and powerful appeal:—

"Well, after all this, you say, 'what can we do? I answer, you can rise up to-morrow and liberate all whom you hold in bondage. 'But,' you reply, 'what shall we do with them? Shall we make great body of slave-holders in the State?' I will undertake to affirm, that by such a course, small as is your number, you will have crucified the giant sin of our land; his dying struggles may be fierce and long protracted, but his dissolution will be certain, because the death-blow will have been given. *The ministers and rulers of any of the larger denominations of Christians here it in their power to remove to give the fatal wound to slavery in Kentucky*—and if in Kentucky, throughout the slave-holding region of the union—for how would the congregations over which God has placed them, and upon whom they would then be authorized to press this subject with all its overwhelming weight upon sound consciences and Christian hearts, stand in the blaze of such virtuous action, and not be consumed or won by it? If it were to prevail among presbyterians alone, how long could the other denominations hold their fellow-men in bondage? *Not twelve months*, as I honestly believe. If then you will come up to the next synod, after living 'beneath the bands of wickedness, undone the heavy burdens, let the oppressed go free, and break on every yoke,' so far as you are concerned, you have the promise of the Lord that 'thy light shall break forth as the morning, and thy health spring forth speedily; that thy righteousness shall go before thee, and the glory of the Lord be thy reward.' You say, it is true, he called *madness*; but Paul was so called before you, and yet he was not mad, but sober and knaves; but Sharp, Clarkson, and Wilberforce, were so baptized by the enemies of humanity. You may, at first, obtain little credit for your deed, but you will win an eternal weight of glory from God.

According to their annual register, the Baptist body have in the *slave states alone*, 3007 *churches*, numbering 217,513 *communicants!* We call upon them, in the name of our common Christianity, to vindicate the sincerity of their profession by the abandonment of their sin.

For the information of our readers we give the names of the committee of the British and Foreign Anti-Slavery Society:

Henry Aggs, Richard Barrett, Emanuel Cooper, Joseph Cooper, REV. DR. COX, Rev. James Dixon, J. S. Elliott, Cyrus Edmonds, William Edwards, Rev. Thomas Price, George Stephen, Robert Sears, Joseph Sturge, Captain Stuart, of London; Rev. Professor Farish, of Cambridge; Joseph Eaton, of Bristol; Arthur West, William Blair, of Bath; Joseph Sturge, Rev. John Angell James, of Birmingham; Rev. Dr. Wardlaw, Rev. Dr. Hough, James Kennedy, of Edinburgh; Rev. James Carlile, of Belfast; Richard Moorsom, of Whitby; Edward H. Orpen, M. D. of Dublin.

Reply to the English Letter.

A number of Baptist ministers from different parts of New England, met by request at the Anti-slavery rooms in Boston, May 25.

Rev. J. Blain, of Providence, was called to the chair, and Rev. D. Cheesman, of Barnstable, was appointed secretary. The object of this meeting was to consider the expediency of preparing a letter in answer to one on the subject of the abolition of slavery, received by the Baptist Missionary Society in London and vicinity to the Baptist ministers in this country.

A committee was appointed, consisting of Rev. Messrs. Grosvenor and Chessman, of Mass. Fisher of R. I. Cummings of N. H. and Hallock of Maine, to prepare a letter for the purpose above mentioned.

At an adjourned meeting, the next day, when about 30 ministers were present, the committee reported a letter, which was read; and after a full and free discussion, with various amendments, was accepted.

A committee was appointed, consisting of Rev. Messrs. Burnsley, Grosvenor, Farnham, Cheesman and Allen, to procure the signatures of Baptist ministers friendly to the object, transmit the letter thus signed to the Baptist Ministerial Union in London and vicinity, and publish at least 200 copies together with the letter of the Baptist Union in London and vicinity.

A committee was appointed consisting of Rev. Messrs. Choules, Ballard, Blain, Cummings, Bronson, Fisher and Hallock, to solicit funds for the Baptist Board of Foreign Missions, respecting their delay in publishing the letter of the Baptist Union in England.

A subscription was opened to defray the expenses of printing said letters; and Rev. Mr. Allen was appointed treasurer.

Resolved, That this meeting disapprove of all denunciation, personal censure and severity, respecting any of our brethren, who may speak or act differently from our wishes, on the subject of anti-slavery.

Resolved, That these proceedings be published in all the papers friendly to the cause of abolition.

Resolved, That this meeting be dissolved.

[Signed] JOHN BLAIN, *Chairman.*
D. CHEESMAN, *Secretary.*

LITERARY AND THEOLOGICAL REVIEW.—The following are the contents of No. VI. ART. I. "Antheuticity of the Pentateuch." By Rev. C. E. Stowe, Prof. at Lane Seminary. II. Coleridge's Aids to Reflection and Rev. Mr. Plumer." III. "Love to the Brethren of Christ as an essential element of Christian character." By Rev. Edward W. Hooker, Bennington, Vt. IV. "Review of the Doctrine of Decrees." By Rev. Philo F. Phelps, Fredericktown, Md. V. "Philosophy of the Mind." By Leonard Woods, D.D. VI. "Analogy of revelation to nature." By Rev. Wm. Withington, Harwich, Mass. VII. A Review of the Bible revised." By the editor. VIII. A Sectural and practical view of the doctrine of election." By Rev. Nathaniel Bouton, Concord, N. H. IX. "Review of Cousin's report on education in Prussia." By Theodore Dwight, jr., New York. X. "On political and ecclesiastical reform." By the editor.

BIBLE ANECDOTE. Among the instances related in the report of the N. Y. Marine Bible Society, in illustration of the usefulness of the labors, is the following:—

A seaman, named Wm. Morgan Smith, belonging to the brig Duncan, which sailed from this port, was drowned, and was rescued by the English channel, in reply to the question, have you a Bible? answered as follows: "I have a Bible, which was presented to me about five years ago, by the Rev. Mr. Taylor, of Boston, which I *prize* very highly. I will show it to you." Upon the wreck. It was done as follows: The brig having struck the rocks, gave three thumps and went to pieces. Death stared us in the face. I resolved to *trust in* God. I then stripped off my outer garments, and, with a handkerchief bound it to my breast, and with a studding-sail boom plunged into the foaming billows, and providentially was washed ashore before life was quite extinct. The captain and crew sailed with *gold and silver*, and sunk to rise no more."

"The Bible still carries the mark of the salt water, as you see," said he, holding it up to me.

The Treasurer of the Mass. Anti-Slavery Society received subscriptions at the last Anti-Slavery Convention to the amount of 2,634 45.
There was also subscribed at the same time in aid of the American Anti-Slavery Society,

	4,000 00.
Amount subscribed at the Anniversary of the American Anti-Slavery Society in New York in May, 1835,	14,000 00.
Total amount raised in aid of the Anti-Slavery cause	$20,034 45.

Donors to the Massachusetts Society who have not paid the amount of their subscriptions are requested to transmit the same to

James C. Odiorne, Treasurer.
97 Milk St. Boston.

TOTAL ABSTINENCE, at the annual meeting of the Massachusetts Temperance Society, on Friday evening, 29th ult. Rev. Mr. Wright offered a resolution to the following effect:—

Resolved, That this Society regard with the most cordial approbation the recent movement, which has made on the principle of total abstinence from all intoxicating drinks, including fermented as well as distilled liquors.

This resolution was unanimously adopted.

NEW YORK UNIVERSITY. A law department has been organized in this institution, and Ben. F. Butler, Attorney General of the United States, is placed at the head of it. Mr. B. will enter on the duties of his office next spring.

INSTALLATION.—Rev. LUKE A. STOPFARD was installed Pastor over the first church of Christ in Seituate, Mass. on the 28th ult. Introductory prayer and sermon, by *Rev. David Brigham*, of East Randolph. Installing prayer by Rev. *Eli Smith*, of Marshfield. Charge to the Pastor by Rev. *Jonas Perkins*, of Braintree. Right hand of fellowship by Rev. *Martin Moore*, of Cohasset. Concluding prayer by Rev. *A. E. Duncan*, of Hanover.

The Rev. Messrs. COX and HOBY have left the city. Dr. Cox goes to the Canadas, through New Hampshire and Vermont. Mr. Hoby, in the same time, makes a tour through the western states, and meets Dr. Cox at Buffalo early in August. Thence they return to New England, visiting Hamilton Institution at the time of its annual exhibition, which occurs on the third Wednesday in August, on their way.

Secular Intelligence.

Hail storm and Tornado in Tennessee.

SPRINGFIELD, Tcn, Wednesday, May 13, 1835.

Messrs. Editors.—I here send you a short account of a hailstorm that visited this place to-day, between two and three o'clock.

At about a quarter past 12 o'clock, a remarkable cloud passed over this place from west to east, accompanied with a hoarse solemn roar, resembling in sound a mighty wind, but not felt on the surface and as high as the tops of the trees appeared perfectly still. The cloud, after it had got about half way from the south, ceased to the appearance, or appeared stationary; I then took no more notice of it. But in less than half an hour I heard the same kind of tremulous roaring again; I looked out and saw a cloud coming from the north, accompanied with a shower of hail about the size of small hen's eggs; the hail continued to fall for about five minutes, and then ceased for about the same space of time; but was then renewed in a tenfold degree. The stones were very rough, looked as if several pieces had run together, and were generally the size of a man's fist and were very clear; the largest would mostly hurt on the ground; Their measure in circumference (of those that did not burst) was from two inches, to seven inches round, from four to eight ounces. During the time of the hail, which lasted from five to ten minutes the second time,—I saw a very black thick cloud, in the form of a funnel and twisting like smoke; moving at a rapid rate towards the east; it appeared to be about 20 degrees above the horizon, and from that down was clear sky.

I have since learned that there was a desperate storm about three miles south of this place at the same time the last shower of hail fell; it has blown down several houses and a great quantity of timber, twisting off the largest trees in the forest or tearing them up by the roots.

There were some wagoners crossing Kaw's creek at the time; the storm and hail overtook them; one of them had not time to get his oxen out of the water; one of the oxen died in the water; his wagon had to remain in the creek, while with difficulty he and the balance of his team made their escape; another wagon was in a shed while the storm was at hand stopped to hold his horses, a large tree twisted off a few feet behind his wagon, and the next instant another tree twisted off but a few feet before his wagon; himself and horses were prostrated upon the ground and pelted severely with the hail; the frame of his wagon (used to haul tobacco hogsheads) was blown entirely off; the hail was so much beat up with fallen trees that they were obliged to leave their wagon behind. Up to the present time, I have heard no news from the north; I fear there have been much damage done in that quarter; for the appearances there looked more threatening than in any other direction.—*Nashville Methodist.*

COLONIZATION IN MEXICO.—Benjamin Lundy, formerly Editor of the Genius of Universal Emancipation, has obtained an extensive grant of land in the State of Tamaulipas, in Mexico. He has made, on condition of introducing 250 settlers within a stipulated period. "The terms, however, are such, says Mr. L. "that the settlement of one fifth of that number will secure a large tract (in *fee simple*, as aforesaid,) fully adequate to their liberal accommodation—and that the remaining four fifths of the component shall be settled, any number more who may choose to locate themselves in places adjoining, will be furnished with lands, gratis, on application to the Chief Magistrate of Tamaulipas. I propose to also, under an obligation to lay out a Town, at its own expense, in such place as I shall direct, and furnish every one of the 250 with a lot free. In addition to this, I will give each one, on condition of settlement, a quantity of land sufficient for a good farm, be his occupation what it may." The main mission of settlers is distinctly to be made on account of color. The object is to test the advantages of Free Labor on this Continent, in the culture of sugar, cotton, rice &c. to which the soil and climate of Tamaulipas are very well adapted. Mr. Lundy has himself visited Mexico in reference to this undertaking, and expects return thither.

In connect with the Mexican government stipulates that the colonists shall be molested for their opinions, either political or religious; and the government shall not have any control whatever, in the employment of these opinions, provided they do not disturb the public order.

DREADFUL EARTHQUAKE IN CHILI.—A terrible earthquake, or succession of earthquakes, took place in Chili on the 20th of February. Of the large town of Concepcion, only one house was left standing. Talcahuana, and five small villages in the harbor were destroyed. After the first shock the vessels in the bay were driven from their anchors, some ashore, others on great rollers, and rising twenty-five or thirty feet, completely overflowed the land, sweeping away the ruins. The shocks continued, (three or four every day) up to the date of the accounts. On the 22d, a large portion of the island of Carucara, at the mouth of the bay, was swallowed up. The 5th of March, it was stated that from 20 to 30 towns, beside many small villages between Concepcion and the Cordilleras, were scenes of complete ruin. From four to five hundred lives were just lost in that section of country—but the extent of the suffering is not yet known—probably thrice that number have been buried in the ruins.

It is a remarkable circumstance, that between the years 1520 and 1752, five great earthquakes occurred in Chili. That on the 13th March, 1657, destroyed a great part of the capital; and that on the 8th of June 1730, drove the sea against the City of Concepcion, and overthrew its walls; and that May 26th, 1751, completely destroyed that city, which was again rebuilt and which was now visited with the ruin of all the fortresses and Villages lying between lat. 34 and 40 South. The shocks continued at intervals more than a month. Not an individual human being, however, was lost on this occasion, except some infirm, who were drowned at Conception. In 1741 Conception was rebuilt on the north side of the river Dobio, about two leagues from the sea.

Talcahuana is situated in lat. 36 42 N, lon. 73 06 W., being the port of Conception, and a place of considerable business. It has been the general resort of American whale ships for several years past—the harbor being one of the best on the coast.

VAN BUREN AND SLAVERY. The following extract is from an address adopted by a large meeting in Albemarle, Va. on the subject of the next President:—

In 1820, Mr. Van Buren was a member of the Senate of New York, when that body adopted without division, certain resolutions, instructing Rufus King as a Senator of the United States to insist on the admission of Missouri into the Union only as a free state.

In 1822, Mr. Van Buren was a member of a state convention to amend the constitution of New York and adopted a resolution declaring our sentiments as to measures of mere state policy, we perceive a disposition manifested in his vote to *extend the right of suffrage* to free negroes, totally irreconcilable with our views of policy or safety. As philanthropists or as friends to the equal rights of men, we cannot so far forget our own social interests as to consider the right of the free negroe to be exercised only in the use of the elective franchise, which must also be to us dangerous political allies. Though the suffrage of the free negroe may be exercised only in the use of the elective franchise, it will be felt throughout our country, and the time may come when this distinct class of American population may contribute much to turn the scales of our political destinies.

Leipsic Fair. The general book catalogue for Easter fair, 1835, gives the names of the principal German publishers, and the number of works published by each. The catalogue contains 4,203 articles, of which 1,767 are ready for delivery; the remainder, 2,436 are not ready. Of which number,

POETRY.

'We are but young.'

Hymn for Sunday Schools.

We are but young—yet we may sing
The praises of our heavenly King;
He made the earth, the sea, the sky,
And all the starry worlds on high.

We are but young—yet God has shed
Unnumbered blessings on our head;
Then let our voices and our tiny days
Be all devoted to his praise.

We are but young—yet we have heard
The gospel news, the heavenly word;
Lord, lead us in the path of truth,
Protect and bless our helpless youth.

We are but young—we need a guide—
Jesus, in thee we would confide;
Oh, may we early seek thy grace,
And find in thee a hiding place.

We are but young—yet we must die,
Perhaps our latter end is nigh;
And we have sinned, O Lord, forgive,
Jesus hath died that we might live.

London Teacher's Mag.

Missionary Intelligence.

Mission to Northern India.

LETTER FROM REV. J. C. LOWRIE.—The Hon. Walter Lowrie has kindly favored us with extracts of a letter, addressed to himself, from Rev. J. C. Lowrie, our missionary to Northern India. It contains a variety of information respecting his journeys, the cities of Delhi, Agra, and Kurnal; and brings the pleasing intelligence, that, on Nov. 1, 1834, Mr. Lowrie was within 130 miles of Loodianeh, the place of his destination.—*Foreign Miss. Chron.*

Delhi, October 27th, 1835.

MY DEAR FATHER,—As I came along the streets of this famous city, I recollected a remark you made in our house at Buffalo some years ago, 'Pointing to Delhi, on a map hanging on the wall, you said, 'There's a fine field for a missionary.' I believe that incidental observation first directed my attention to that part of the world, as a sphere of labor. And, while I was thinking of it on Saturday, I felt, and still feel, sincerely grateful to God, who has brought me thus far, and has given me so fair a prospect of usefulness. If it were not for the feeling of disturbance which at times has too much influence, and the constant recollection of distant and departed friends, I should be among the most cheerful of beings. Indeed, my prevailing feeling is that of grateful cheerfulness; though, now and then, the other and opposite feelings claims indulgence. Still, I do bless and praise the Lord, that, in his good providence, I have been brought to this land.

But, to leave moralizing for history, I left Cawnpore, from which place I sent my last letters, about ten days ago. I received great kindness from Rev. Mr. (emphsin) White and lady while there, and became acquainted with a number of Christian families; which is a great privilege in *this* country. At Cawnpore, I made a new disposal of my goods and chattels; putting them on three hackeries, or rude carts, of three oxen each. The distance thence to Loodianeh is about 500 miles; and the expense of transporting them, I think, will be considerably less than in the United States by a similar or land conveyance. As for myself, I had to decide on traveling by dak. It was my place to travel from Cawnpore to Loodianeh on horseback, with a tent. But, in consequence of a wet (since adjusted) which was about being declared against a native prince, I could not have been requisite number of camels or bullocks or camels to transport the tent and luggage. It was *after* I decided on "daking it," that I succeeded in getting the *three* hackeries already spoken of. It would have taken more than three to have taken by oxen and hackeries. I feel as if I was very great having been obliged to come by dak, because I shall make the journey (*Deo volente*) in one-fifth of the time; while the expense to a person travelling by himself will probably be not much more. The expense of actual traveling is greater, but the preparation for traveling far less. A tent costs from 200 to 300 rupees itself. By dak, one goes along, night and day, at the rate of four miles an hour. At night, a traveler in this way presents a singular appearance. Foremost are the *petarrah wulas*, or bundle-carriers; of whom I have three, each man carrying two bundles of 25lbs. each, swung at the ends of a stick overlaid on his shoulder; while, along with a peculiar gait. Then comes the traveler in his palanquin, borne by four men, who, at every step, make a peculiar unpleasant sound by way of music; while four others run by their side and three others each other about once in every five minutes. But the most singular appendage is the *mashalchi*, or torch-bearer, who runs along before, carrying a large torch, on which he pours oil every five minutes, pouring a little in, if it lays ten or twelve miles, a fresh set of men are stationed, to relieve the preceding set. The chief difficulty in this mode of traveling is the irksomeness from always lying in the same position. Persons who continue at night, and sleep soundly, do endure the fatigue. But I got along finely, sleeping as well as usual, until, at the end of their stages, the bearers would awake me for their bakshish, or usual present, in a few mins. From Cawnpore to Agra is about 190 miles; which I made in 50 hours; and the expense was 72 rupees. From Agra to Delhi, I was 37 hours in coming, at an expense of about 60 rupees.

Agra and Delhi are the two chief cities of Upper India; and are the richest in memorials of former greatness that I have ever seen. The Taj, at Agra, is a wonderfully elaste and beautiful structure. It stands in the midst of a very delightful garden, with which its polished white marble (of which not only the building and its minarets or towers are composed, but even the terrace on which they stand,) forms a pleasing contrast, that relieves both the eyes of the one and the deep shade of the other. Perhaps the feature, which attracts chief attention in the interior of the Taj, is the mosaic-work, or inlaying of cornelian, and other valuable stones, in the shape of *flowers* and *vines*, so exactly in their figure and delicacy of coloring. Two richly finished *tombs*, in what might almost be called the cellar, but which have corresponding tombs in the chief apartment, directly above the lower ones, where the bodies are deposited, contain the only inhabitants of this wonderful edifice. Their glory has passed away; even their names are nearly forgotten; while, as to their *present* condition, the prudent Christian turns from a view of it, and over the walls, afford little ground of hope, that they look back on their earthly splendor, or on the sepulchral state of their clay tabernacles, with any pleasure. The Taj was erected by a Moslem king, Shaw Johan, in memory of a favorite wife; and when he died, his remains were entombed by her side. But sooner, infinitely sooner, would I be interred by the side of my wife, than Louisa's grave covered grave, if I may only die enjoying her peace, and rejoicing in her prospect of glory.

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Mission to the Western Indians.

Mission to the Ioways.—At the monthly concert of prayer, in the city of Pittsburgh, the Presbyterian churches of Pittsburgh united, held in the evening of May 4th, in the first church, three lay missionary assistants were set apart for the work of the Lord among the Western Indians, viz. Mr. *Jerry Blythe* and wife, Mrs. *Sarah Ballard* his wife, from Warren county, Pa., and Mr. *Francis H. Lindsay*, from Warren county, Ohio.

Rev. Dr. F. Herron, chairman of the executive committee, opened the meeting with prayer. The exercises commenced by singing a hymn well adapted to the season of social prayer, and to the occasion above mentioned; one verse of which has a direct reference to the aborigines on the borders of our country.

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The instructions of the executive committee, to the missionaries present, were delivered by the corresponding secretary, in a manner worthy of the dignity and delicacy of coloring. Two richly finished *tombs*, in what might almost be called the cellar, but which have corresponding tombs in the chief apartment, directly above the lower ones, where the bodies are deposited, contain the only inhabitants of this wonderful edifice. Their glory has passed away; even their names are nearly forgotten; while, as to their *present* condition, the prudent Christian turns from a view of it, and over the walls, afford little ground of hope, that they look back on their earthly splendor, or on the sepulchral state of their clay tabernacles, with any pleasure. The Taj was erected by a Moslem king, Shaw Johan, in memory of a favorite wife; and when he died, his remains were entombed by her side. But sooner, infinitely sooner, would I be interred by the side of my wife, than Louisa's grave covered grave, if I may only die enjoying her peace, and rejoicing in her prospect of glory.

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Benevolent Operations.

Extracts from the Annual Report of the Massachusetts Sabbath School Society.

In one respect, the Board are inclined to believe that the claims of this institution are neither sufficiently understood nor appreciated. They refer to the power which it is well suited to exert, in counteracting those corrupt influences which are subversive of the dearest interests of the church and the world. Like leaven, they are secretly diffusing their contaminating influence through the whole mass of the rising mind. In all its multiplied and various forms, this monster is turning its eye upon the young. Its plans are wisely and deeply laid, and its subtlety evinces its origin.

INFIDELITY, which, thirty years ago, was confined to cities, is now found in every town, and abounds among the lower classes. This change has been effected, in a great measure, by efforts which have been made among our children.—While parents and Sabbath School teachers have slept, the enemy has been sowing tares. Your secretary has learned several instances where infidel publications, some whose titles even, the virtuous may not speak, have been secretly lodged in a Sabbath School library, and circulated for weeks and months, before they have been discovered. Many are the teachers who have seen exhibitions of scepticism among their scholars, and have felt a solicitude respecting the seeds thus spring up in *such* a soil; but the real wonder is, not how the plant should grow in such a soil, but how the *seeds* of infidelity came there, seeing the teachers and parents, it may be, have sown with the utmost care, the seeds of truth. Let the soil, and it should be a warning to all who watch for the souls of the young, to be wakeful.

But your Board have said that Sabbath schools are well suited to counteract infidelity. And infidels themselves being judges, this is true.

In conversation with a pious woman, an infidel manifested great hostility to this institution.—He said 'It took possession of the minds of children, and made impressions which they could not get rid of.' Such was the case with him, in reference to the instructions of his mother. Although he did not believe in the religious instructions of his mother, yet they had fixed, which he could never get rid of it. It was always troubling him. The good woman then told him if that was the case, she would do all that she could to encourage Sabbath schools, and extend their influence to the rising generation.

The reasoning of this infidel on this subject is philosophical. Early instructions *do* make impressions which cannot be easily got rid of. What you have seen, children, is the power of God, which this institution is suited to exert in arresting the progress of error, if that power be rightly directed. To do this, the doors of the library must be guarded as you would guard the gates of an impregnable fort. Let the minds of your pupils be wakeful. A solemn responsibility is here resting on the guardians of the young. Let the watchful eye of the parent inspect *all* the reading of his children. Especially let parents see that no worthless or vicious tracts, or other efforts till the minds of all our youth are stored with the good seed of the word, and then infidelity, Romanism, and even Satan himself, with all their subtlety and wiles, shall seek in vain to pollute the minds of the young.

Juvenile Temperance Societies.

It is a well established position, that no efforts for the promotion of benevolent objects, and of moral and religious reformation, promise more sure success than those made among the young. It is upon them that the hopes of the friends of temperance reform. The subject needs only to be proposed, and children engage in it with the greatest enthusiasm. It is plain to be seen that success in this cause would be complete, could all the children and youth be rescued from the snares of Intemperance, with all its calamities and woes, would retire, with the present generation, into the darkness of the grave, from where there would be no resurrection.

The reason of children can *understand* this subject. That little boy understood it, who asked permission of his father to join a temperance society, and whose father refused permission, saying, 'you don't know what temperance means.' 'Yes, father, I do,' replied the little reformer.—'Well, what does it mean?' 'It means *not to drink any rum*, and but very little cider.' And that other little reformer, who first proposed this society, whose definition of 'total abstinence' was, *not to taste the first drop*, understood it.

A thrilling and most deeply affecting example of the instructuality which little children can exert in this cause is given in the report of the Society of the Sabbath schools in L——. 'A female teacher, feeling a desire to do something for the cause of Christ, resolved to collect some poor children into a Sabbath school, where they might receive religious instruction, which they said they and their parents were then entirely ignorant. The first family which she visited was that of a poor, miserable drunkard. He was sitting in the dark, every thing around them, bore the marks of poverty, drunkenness, and wretchedness. They had four small children, only two of whom, Martha, of 6 years, and her little brother Francis, of 4, were old enough to attend school. After learning the advancement of the Redeemer's kingdom, the success of temperance societies, and particularly for the missions of the Western Foreign Missionary Society, and the family about to proceed to the tribe of the Ioways. Bishop Hebber's life and extensive labors in the mission, was sung; after which, Rev. Joseph W. Blythe delivered an address, in which he spoke of the duty and privilege of social prayer, and the efficacy of the effectual fervent prayer of the righteous."—He mentioned the dark and mysterious dispensations of Divine Providence in removing several of our missionaries by death; but encouraged the friends of missions by exhibiting grounds to hope, that God will yet bless and crown the enterprise with success; and he followed his address with a suitable prayer.

The instructions of the executive committee, to the missionaries present, were delivered by the corresponding secretary, in a manner worthy of the dignity and delicacy of coloring. Two richly finished *tombs*, in what might almost be called the cellar, but which have corresponding tombs in the chief apartment, directly above the lower ones, where the bodies are deposited, contain the only inhabitants of this wonderful edifice. Their glory has passed away; even their names are nearly forgotten; while, as to their *present* condition, the prudent Christian turns from a view of it, and over the walls, afford little ground of hope, that they look back on their earthly splendor, or on the sepulchral state of their clay tabernacles, with any pleasure. The Taj was erected by a Moslem king, Shaw Johan, in memory of a favorite wife; and when he died, his remains were entombed by her side. But sooner, infinitely sooner, would I be interred by the side of my wife, than Louisa's grave covered grave, if I may only die enjoying her peace, and rejoicing in her prospect of glory.

The fort at Agra, containing a palace and a mosque, of white marble also, is well worth seeing; as are some other tombs, and the Jumna Mosque; are several mosques and public buildings of great interest. *Here*, these buildings are larger, but not perhaps so highly finished, as at Agra. The principal mosqued, or Mohammedan temple, in this city, is built of a kind of free-stone, very similar in composition to that of which our capitol at Washington is built; but *red* instead of white. These Mohammedan buildings, the Taj and mosques at Agra, and the mosques at Delhi, are generally considered each some single principles of architecture; which indeed seem to characterize all Mohammedan public buildings. You have a noble terrace, with perhaps some fine reservoirs of water. Then in the centre of the terrace stands the main building, sometimes single, but only once done; sometimes by more, with short gilded spires; while, at two of the corners of the terrace, and sometimes at all the four, lofty minarets or towers arise, either in an octagonal or circular form, and usually very lofty. The towers, two are upwards of 200 feet high; at Agra, the four of the Taj are nearer 300 feet, and perhaps some of the minarets here are nearly as lofty. They are generally ascended by a winding stair case through the palace in which all that remains of the former splendid Mogul Royalty now resides. Some of the buildings in it are very fine, with beautiful mosaic work; but there is always a strange combination in these eastern countries, of greatness and meanness in their public works, as in other things. The great hall of audience, for example, with its large court, where supplicant kings and ambassadors, bowed in humble fear, contains, in the next in series to a *stable* yard, from which it is separated only by a single large gate! The throne, whence Aurengzabe gave laws to millions, is ascended by a dark, narrow flight of rough stone steps! Though, now, another flight and better entrance to it, which is now walled up. The throne itself is now covered with defilement from the pigeons that have free access; while the hall of audience is honored up with mud palanquins, worn out carriages, &c. The present Mogul emperor has no authority out of the palace, and seems to care little about its interior appearance, provided he may have plenty to eat.

The missionary here is Mr. Thompson; a good, intelligent, judicious man, of considerable enterprise, and much respected by the English people. He has been seventeen years at this place, and speaks the language, as well as his mother tongue, with perfect fluency; and is very diligent. The Lord has granted him to see some few converts from the heathen. He was once at Loodianeh, and has traveled much on missionary ground in Upper India; so I was very glad to hear him say that he considered our field of labor the finest in India.

I am nearly a year behind the American world in regard to news of what is doing there. Yesterday I happened to see a newspaper an abstract of the American Board's report of September, 1833. One of the ideas in it has long been before my mind,—the importance of making tours of exploration. I have long felt that such tours would be a favorable point, both to obtain information from travelers, and occasionally to make tours from into surrounding regions. It is one of the most eligible and the most direct roads to Tibet, and to the mountains on the Punjab, to Cashmere, and to the countries immediately west of the Indus. Sufficient for the day are the duties thereof; but I trust, in looking forward, we may yet be able to collect information respecting the countries of usefulness into, the countries just named. Mr. Thompson here says, we should not consider our object accomplished till we establish ourselves at Lahore, or at Umritsur, the capital of the Sikhs. This is also the part of my opinion. I can see nothing to prevent our influence from being exerted to a good degree in all the neighboring regions; and I hope soon our *direct efforts* will also be extended in these countries. The idea of them heavily presses upon my mind, thus left by myself, is the serious responsibility of deciding alone on so many important points. What should I do, for instance, if my liver should require a change of climate. My present feelings (for I cannot help sometimes contemplating such a contingency) is to take a tour among some of the colder adjoining countries; and yet I should hesitate to decide on such a step, without consulting others in council. The Lord hasten the time of their coming!"

"*November 1st.* I am now writing from Kurnal, 80 miles N. W. of Delhi. I went about 14 miles, all the way through the ruins of the city, to see the Kutub, a pillar, upwards of 240 feet in height. The view from the top of it is very singular, and full of mournful interest. For miles and miles around, you see scarcely any thing but the ruins of former greatness; one building after another, rises in the view, till you are almost oppressed at seeing such manifold evidences of the feebleness of man. The river Jumna terminates the view in one direction; and though here but a mere stream, yet it is a perpetual witness of the power of God in his works, who can preserve as well as create.

I am now within 130 miles of the place of my destination. The way has been long, and at times very solitary, but I have to be thankful for all the peace and goodness I have enjoyed, and for all the kindness of his people. I expect to write to Mr. Swift after reaching Loodianeh, which will be about the middle of November. This is Saturday, and I expect to go on Monday evening.

MISCELLANEOUS.

'Pa gets Drunk.'

'James,' said I to a little boy about nine years old, 'why do you attend the Sabbath school?' 'To learn to read, and spell, and be good,' he replied. 'But why do you wish to learn to read?' 'That I may read the Bible.' 'Why do you wish to read the Bible?' 'To learn to be good.' 'What is it to be good?' 'To love God.' 'And what will those do who love God?' 'I don't know, sir.' 'Do they murder?' 'No, sir.' 'Will they steal?' 'No, sir.' 'Will they get drunk?' 'No,' he replied, 'but pa gets drunk every day. And when he works, and gets any money, he never brings anything home, but buys rum with it; and very, very often, when he has no money, he drinks it all before Monday; and ma has to go out to washing, four days in the week, to get some clothes, and something to eat. And when he drinks, he goes into a rum-rice, and tells him it is wicked to swear so; but he beats him, and makes her cry more; and when I tell him what you say here at the Sabbath school, about drunkards and swearers, he says, 'Stop your noise! I'll be damned, won't pa go to hell, if he don't stop drinking and swearing so?'

A TEACHER.

If Sinners entice thee, consent thou not.

A little boy, when going to Sabbath school, was met by another, who tried very hard to persuade him to play the truant; but he refused, and ran away to his school. When it came to be known, some one asked him what kept him from going with the boy who wished him. He replied 'Because I read in my Bible,—*My son, if sinners entice thee, consent thou not.*'

Heathen Mothers.

A Hindoo woman cast her child, between three and four years old, into the Ganges, for offering to the goddess. The little creature made its way to a raft of bamboos that happened to be floating by, and seizing one end of it, was drifted along, crying to its unfortunate mother for help. She, perceiving from the shore the danger of her child's escaping, plunged into the water, tore away its hold, broke its neck, and hurled its lifeless corpse towards the middle of the current, which it was soon drifted out of sight.

Heathen Children.

Infanticide has prevailed in almost every heathen country. Hundreds of helpless children, say Mr. Kingsbury, have been thrown among the Choctaws.' Sometimes the mother digs a grave, and buries her child as soon as it is born; sometimes she puts it to death by stamping on its breast, by strangling, or knocking it on the head.

A Little Girl in the Valley of Death.

A letter from a gentleman in Paris, lately received, mentions the following interesting fact:—

Rev. Dr. McAuley, of New York, when he was here, at a meeting, visited one of his people on her death-bed, said to him as he entered the room, 'I am just going into the valley.' 'Does n't it look very dark?' said Dr. M. 'No,' said she. 'But is not the shadow of death there?' 'Yes,' said she, 'but the Sun of righteousness shines right down upon it, and it is very light;' and again she said, 'It is but a little way through it.' 'How do you know?' said Dr. M. 'Because Christ said to the thief on the cross, 'This day shalt thou be with me in Paradise,' and it was almost night then—so it can be but a little way.'

Filial Obedience.

A little boy, about seven years old, was on a visit to a lady, who was very fond of him. One day, at breakfast, there was some hot bread upon the table, and it was handed to him, but he would not take it. 'Do you not like hot bread?' said ma'am.' 'Then, my dear, why do you not take some?' 'Because,' said the little boy, 'my father does not wish me to eat hot bread.' 'But your father is a great way off,' said the lady, 'and will he know whether you eat it or not. You may take it for once. There will be no harm in that.' 'No; I will not disobey my father and mother. I must do what they have told me to do, if they are a great way off, and I should eat it, if I were nobody would see me. I myself should know it, and that would be enough.'—*S. S. Treas.*

Converts to the true faith. At the Moloveux Asylum chapel, there are, at present, 12 persons who have renounced the errors of popery, and embraced the reformed religion, on Sunday last,—they are all of the better order of citizens—one of them a medical gentleman. Many, it is said, intend publishing the reasons for the change. They are in a great degree indebted to the Rev. Mr. Delany, whose lectures, delivered in the chapel at that place, have produced the present time. There are, we are informed, five others, two of whom have been students for the Romish priest-hood, about to follow the example.—We regret to learn that the Rev. Mr. Nolan of Dublin, has refused to allow the lately converted priests, the Rev. Mr. Nolan and the Rev. Mr. Delany, the privilege of preaching in any of his churches. Their talents, we have been told, on the part of his Grace to discontenance proselytism from the holy mother church to the true religion of Christ.—*Dublin Evening Packet.*

COMMERCE AND NAVIGATION. We have been favored with early copy of the annual statement of the Secretary of the Treasury on the commerce and navigation of the United States, for the year ending on the 30th of September 1834. The following is a summary.

Total value of imports	$126,521,332
Exports.	
Merchandize of Foreign growth	$23,312,810
Do. Domestic growth and manufacturing	81,024,162
Total Exports	$104,336,973.

JUBILEE IN SWITZERLAND. The clergy of Geneva have published an admirable address to the inhabitants of that city, in which they call upon them to join in the solemn celebration of the approaching Jubilee of the Reformation. In order to commemorate the conclusion, in August next, of the third century that has elapsed since the commencement of the work, it is to be performed simultaneously throughout the territory; medals have been struck, and a history of the progress and consequences of the Reformation written, and will be distributed gratuitously to the inhabitants of Geneva; while the Reformed churches throughout the Christian world are invited to a consentaneous celebration of the day, and to assist by their representatives at the solemnities in Geneva.

CHICAGO, ILL. Three years ago the number of inhab